Dr. Walker's

True, Modeſt, and Faithful

ACCOUNT

OF THE

Author of ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ,

Strictly Examined, and Demonſtrated

TO BE

Falſe, Impudent, and Deceitful.

In Two PARTS,

The firſt diſproving it to be Dr. *Gauden's*. The ſecond proving it to be King *CHARLES* the Firſt's.

By *THOMAS LONG*, B. D.
and Prebendary of St. *PETER's EXON.*

His Majeſty's Meditation on his Letters taken and divulged after *Naſeby* Fight: *The taking away of my Credit is but a neceſſary Preparation to the taking away my Life and my Kingdoms; firſt I muſt ſeem neither fit to live, nor worthy to reign: By exquiſite Methods of Cunning and Cruelty I muſt be compelled firſt to follow the Funerals of my Honour, and then be deſtroyed*

Matth. 18. 16. *Take with thee one or two witneſſes more, that in the mouth of two or three every word may be eſtabliſhed.*

IMPRIMATUR,

Sept. 22, 1692. *Guil. Lancaſter, R. P. D. Henrico Epiſc. Lon. à Sacris Domeſticis.*

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TO THE

Right Reverend Father in GOD,

JONATHAN Lord Biſhop of *Exon*,

The Reverend the Dean and Chapter of *Exon*,

And my Brethren of the CLERGY.

HAving been choſen by your Suffrage a fourth time to ſerve as one of your Clerks in the Convocation, I have endeavour'd on all Occaſions, as my great Age and mean Abilities permitted, and God's Bleſſing, enabled me, to defend the Church as by Law eſtabliſhed, againſt all its Adverſaries: and being unexpectedly invited by the Worthy Dr. *Charles Goodall* to declare what I had obſerved concerning the Author of the Εἰκὼν Βασιλική, who was pleaſed to ſend me Dr. *Walker*'s Libel, wherein he affirms, *That Dr.* Gauden *was the Author of that Book.* Among other Remarks which I ſent to Dr. *Goodall*, upon Dr. *W*.'s Book, I ſent him my own Teſtimony in theſe words: *I had the hap to be acquainted with Bp.* Gauden *as long as he was our Dioceſan, and I have often heard him affirm, that he was fully convinced that the* Εἰκὼν Βασιλικὴ *was intirely that King's Work.* How this Teſtimony of mine came to the knowledge of Dr. *Hollingworth* who was then writing againſt Dr. *Walker*, is not material, but I received a Letter from him deſiring that I would communicate my Teſtimony to him, for which I referred him to Dr. *Goodall*, from whom I ſuppoſe he received a Copy of my Teſtimony. Shortly after this, there came forth a third Letter of *Ludlow*'s, and in *p.* 16. of a Preface to that Book, I found my Teſtimony repeated, and my Perſon reflected on, which I accounted

a great Honour, as being defamed by a Regicide in Defence of our Royal Martyr, this was one Motive to engage me for the farther Confirmation of my Teſtimony, which how well I have performed, I ſubmit to your Judgments. This Teſtimony was ſo acceptable to both the Doctors, that they ſolicited me for my farther Aſſiſtance in this Buſineſs; and Dr. *Goodal* who moſtly encouraged me by ſeveral Teſtimonies which were very material, preſt on me the Proſecution of this Subject, becauſe Dr. *Walker*'s Pamphlet by his frequent and ſolemn Appeals to God had altered the Opinions of many of our own Church, and Multitudes of Diſſenters; and that as well Dr. *Walker*'s as *Ludlow*'s Libels did equally tend to Subverſion of Monarchy and Epiſcopacy, as now by Law eſtabliſhed; theſe things prevailed with me to Review Dr. *Walker*'s true Account, as he calls it, and finding it to be falſe, ſcandalous, inconſiſtent, and contradictory to itſelf, and to have no Foundation beſides the bare Aſſertion of a Vain Perſon, I reſolved to joyn Iſſue with him on his own Propoſal, in the laſt Page of his Libel, *That if any Man can produce ſtronger Reaſons for the negative part*, viz *that Dr.* Gauden *was not the Author, than he hath for the affirmative*, he ſays, *he not only will, but muſt believe that contrary part.* The Caſe therefore is devolved on the Determination of the Reader, whom I only deſire to conſider the Arguments and Authorities which I have produced for ſtopping of that falſe and malicious Rumor, which hath been a long time muttered in every Corner, but now is proclaimed on the Houſe-top, and like Peſtilential Diſeaſes on crazy Bodies, hath ſeized Men of weak Heads and corrupt Hearts; which being warmly applied to the infected Party, who with *Jannes* and *Jambres* withſtand *Moſes*, and reſiſt the Truth, ſhall proceed no farther, for their Folly ſhall be manifeſt to all Men, by

My moſt Honour'd Lord, Fathers, and Brethren,

Your moſt Devoted SERVANT,

THO. LONG.

THE PREFACE.

IT is an unaccountable Piece of Malice that in twelve Years after the Barbarous Murder of CHARLES the First, wherein his bloudy Enemies wanted neither Power nor Diligence to deſtroy that Monument which he had erected in his Life-time, ſtood ſtill firm and inviolable; and after more than thirty Years, wherein the Church and Royal Family were reſtored to a quiet Enjoyment of their Ancient Rights and Splendor, and both Church and State acknowledged their Preſervation due to the Unconquerable Fortitude and Patience of the Royal Martyr; in witneſs whereof they ordained, (as bound in Duty and Gratitude) that the Memorial of that Juſt Man might be bleſſed, by recording Him in their Rubrick as their Royal Martyr, and appointed a Day of Humiliation and Prayer for the Averſion of thoſe Judgements which the Guilt of ſhedding his Innocent Bloud, from which we are not cleanſed to this Day; that there ſhould be found ſuch Monſters of Men as ſhould endeavour to Murder Him a ſecond time, and charge Him again in the ſight of the Nation, as a Tyrant, Traytor, Murtherer, and (what His moſt Unrighteous Judges durſt not charge Him with, as) a Papiſt. All which Calumnies have been lately ſpread through the Nation, in ſeveral Libels, under the name of that Impious Regicide Ludlow, who becauſe Judgment was not ſpeedily executed on him, hath ſet his heart upon doing more Miſchief; nor doth that Son of Belial want the Aſſiſtance and Applauſe of too many, who ſuck up his venemous Poyſon, and become profeſſed Enemies to Epiſcopacy in the Church, and Monarchy in the State; and becauſe their Predeceſſors prevailed ſo far againſt the moſt Pious and Innocent of Kings, and the beſt of the Reformed Churches, as to kill and take poſſeſſion of their Inheritances; having now, as Milton ſays, loſt their Paradiſe, they attempt to regain it, by the ſame Methods as were uſed in 1640: The Government being now eſtabliſhed in the Hands of the moſt Heroick and Religious King and Queen in all Chriſtendom, and under them the Church conſiſting of ſuch a Learned and Pious

Clergy, as maintain their Renown of being Stupor Mundi. *He ſticks not to juſtifie them whoſe Deeds teſtifie that they are the Off-ſpring of thoſe who deſtroyed the Lord's Anointed, and killed his Prophets; and commendeth Regicide, Sacriledge, and Murthering of Vicegerents, and thoſe that God had ſent as his Ambaſſadors among them, and perſwades them, that they did God ſervice in thoſe Barbarities. What Prince, or what Church can be ſafe, if they ſhould (which God forbid) fall under the Power of Men of ſuch Principles, who ſought to deſtroy Monarchy, with the beſt of Monarchs, and with Him the beſt Reformed Church.*

The Reign of Charles *the Firſt for ſeventeen Years together, was ſuch as the Prophet deſcribes, Pſal.*144. When our Sons grew up as young plants, and our Daughters were as the poliſhed corners of the temple; when there was no leading into captivity, no breaking in or invaſion of the land, no decay of our ſtores, our ſheep or oxen. *And yet what Murmuring and Complaining was there in all our Streets? There was no Blood ſhed in all that time, until this Generation of Men grew intolerable by affronting, and publiſhing Factious and Seditious Libels againſt both the King and Church; and then a few Marks of ſuch as openly began our Diviſions, were ſet on ſome of them, that others might avoid their pernicious Ways, ſuch as* Prin, Burton, *and* Baſtwick, *the firſt of which confeſt, That if his Head had been cut off when his Ears were crop't, he had deſerved it. The Arch-biſhop's Speech hath truly ſet forth their Attempts and Deeds. And as for the Condition of the Church, the Care of the Governours was, that we might worſhip God in Holineſs and Beauty too, ſo that the King's Daughter might not only be glorious within, but her Garments might be of Needle-work.*

Such by the Bleſſing of God is our preſent Condition; but that we may ceaſe to wonder at theſe Men, Dr. Walker, *that was a Member of our Church, one that admired the Parts and Piety of the* Holy Martyr, *after ſixty three Years, ſhould ſeek to deface the Portraicture of that* Glorious King, *and deprive the People of that precious Depoſitum, than which we have not a more ſacred Relick of any of the Martyrs and Fathers, ſince the Apoſtles days, is matter of Wonder and Aſtoniſhment: He tells us, that the Eikon Baſilike is an Impoſtor, framed by* Dr. Gauden, *and impoſed on the Nation by him, without the Knowledge and Conſent of the King; and ſo deprives Him of the beſt Evidence of his Wiſdom and Innocence, and lays him open to all the odious Reproaches contained in the Libels of the Regicide* Ludlow, *and his Fellows, for theſe being the falſe Reports of profeſt Enemies, were confuted by the King in his Life-time, in anſwer to their Unduti[illegible]ul Remonſtrances, which may be ſeen in the*

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Reliquiæ Caroliuæ, *and particularly in the* Regal Apology: *but the Confident Aſſertions of an avowed Friend, upon a Motive of a troubled Conſcience, a Doctor of Divinity, a Member of that Church that Yearly Celebrates His Memory as their Martyr, lays a Claim to, and commands the Belief of the vulgar People; and if the Prejudice be not ſpeedily removed, may be of dangerous Conſequence, for who would willingly be a Subject to ſuch a* Prince *as ſhall publickly, and without any Contradiction, paſs for a Traytor, a Tyrant, and Murtherer, or be a Member of that Church which ſhall Canonize ſuch a* Prince, *and Celebrate His Memory in a Yearly Solemnity as their* Royal Martyr? *And if* Charles *the Firſt be ſtill repreſented as ſuch, and His Murther openly juſtified, what Monarch can be ſecure? eſpecially when ſuch as Dr. W. ſhall aſſure the World, That the beſt Defence that ever was, or could be made in His behalf, the* Εἰκὼν Βασιλικὴ, *is a Sham and Impoſture, and at moſt a Pious Fraud; and this done by one that profeſſeth a great Love and Veneration for the King, by one that reveals it as a Secret, the concealing whereof had been a great Trouble to his Conſcience, and one that makes ſolemn Appeals to God the Searcher of Hearts, and Avenger of Wrong, that what he ſays is Matter of Fact, ſeen with his own eyes:* Hoc ithacus velit & magno mercantur atrides; *This is ſuch a Spark of Wild fire as will put all the combuſtible Proviſion which the Commonwealth's Men have heap'd together into a Flame; an Engine like the* Trojan *Horſe, out of which Armies of Antimonarchical Men, not yet diſcover'd, may in a ſhort time appear, for the ſubverting of our yet flouriſhing Monarchy: It is therefore a neceſſary Duty for all that love the preſent Eſtabliſhment, to extinguiſh theſe Sparks, which being wrapt up in a multitude of Libels, are ſcattered thro' the Nation, and ſpread like Fire among Thorns. The Reverend Dr.* Hollingworth *hath with great Courage oppoſed this growing Miſchief, and hath got many Hands for his Aſſiſtance; but the inflamed Party rage the more, and as Water caſt on the Smith's Forge, where the Bellows are ſtill blowing, it increaſeth and prolongs the Heat, ſo that there needs the addition of more Help, as of many Waters to extinguiſh ſuch Fires; every Man is concerned when the Fire is got into his Neighbour's Houſe; among others I willingly offered my helping Hand, and reſolve, by God's aſſiſtance, not to recede for any Oppoſition that I have or ſhall meet with: the Province which I have undertaken, is to quench that Fire brand which Dr.* Walker *hath thrown upon the Portraicture of King* Charles *the Firſt, the moſt magnificent Monument that any Prince hath left behind him, the fall whereof would ſhake Monarchy itſelf; his Attempt is furious, but his main Strength is like the* French *Valour, which is ſpent in a ſingle Charge, and that be-*

ing already ſuſtained, as I doubt not of a compleat Victory over this daring Enemy, and utterly extinguiſhing his Fire-brand: So I hope my Succeſs may encourage thoſe States-men or Souldiers, whoſe more peculiar Province it is to diſſipate thoſe Libels of Ludlow *and his Accomplices, who by their Subterraneon Fires and* Ignes Fatui *ſeek to miſlead the Ignorant and Credulous Mobile into their deſtructive Snares. There are ſtill among us combuſtible Materials, and ſuch credulous or malicious Fools, who as* Solomon *ſays, make it their ſport to caſt abroad ſuch Fire-brands, Arrows, and Death; and the Flame is broken out among the* Cameroniahs *in our Neighbour-Kingdom; and too many in this Nation warm themſelves by the Sparks which they have kindled: And St.* James *adviſeth us to behold*, (i. e.) *to conſider how great a matter a little Fire kindleth; of which the Experience we have had in that ſingle Spark of the* Scottiſh *Covenant ſince the Year* 1643, *of which Dr.* Gauden *obſerves, p.* 182. *of his* Anti-Baal, That it was ſo far like that from Mount *Sina*, with Fire and Smoak, Earthquakes and Burning, and loud Noiſe of Trumpets, attended with infinite Miſchief, Fury, Miſery, and Confuſion on King and Parliament, Prieſt and People.

And what leſs is deſigned by that proſcribed Regicide Ludlow, *who with an unheard of Inſolence defied the Laws and Juſtice of the whole Nation, directing his Trayterous Libel to the hands of Sir* Edward Seymour, *a chief Counſellour of Eſtate, and that Junčto of Republicans that Abet his Deſign in many ſuch rebellious Libels as are ſcattered through the Nation, to ſet it into a Flame. And they have not the Underſtanding of Children, that having been often burnt, do not dread the Smoak of ſuch Fires: 'Tis not for his ſake alone that ſuch Libels are divulged, but to ſhew their Antipathy to Monarchy itſelf, even in the Perſons of ſuch as God by a Series of Miracles hath raiſed to make us a happy People. And certainly there is ſome Fire under that Smoak where the King's Supremacy over Eccleſiaſtical Aſſemblies, is exploded, and Epiſcopal Ordination is accounted a Tranſgreſſion. And where King* Charles *the Firſt is dealt with in Effigy, as he was in Perſon, as a Tyrant, Traytor, and Murtherer, of whom the World was not worthy.*

Dr.

Dr. *WALKER*'s

True, Modeſt, and Faithful

ACCOUNT

OF THE

AUTHOR of ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ,

Strictly Examined, and Demonſtrated

TO BE

Falſe, Impudent, and Deceitful.

The Firſt PART.

WHether the King's Portraicture were drawn by *his own* or *another Hand*, as it is no Diminution of his known Virtues, whereof thoſe Meditations are but a Reflection, that cannot expreſs the Perfection of his Devout Soul and Innocent Life; ſo neither can it be any Extenuation of their Guilt who ſo barbarouſly murther'd his Perſon, and after ſo long a time do now diſturb his Aſhes to rob him of this precious Jewel. To what end this Impotent Piece of Malice is now attempted, I cannot Divine, unleſs it be by the juſt Judgment of God to perpetuate their Infa-

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my who glory in that which all the World beſides themſelves know to be their abominable Sin and Shame.

Had there been any Probability that the Regicides could have found any other Author of thoſe Incomparable Meditations, they would more induſtriouſly have purſued that Method; but finding by the Examination of *Royſton* the Printer, before ſeveral Committees, that this courſe would deſtroy their Deſign, they reſolve to deal with his Book as they had done with his Perſon, to Defame it by ſcandalous Reflections, loud Calumnies, and falſe Gloſſes and Miſinterpretations; And they found a fit Inſtrument to attempt their Deſign, a Perſon that was a Compendium of all the Villanies and Impieties of the Age, who had been a profeſt Enemy to Monarchy, a Pleader for Divorces on Trivial Occaſions, and againſt Tithes and the Clergy, which he hath left in ſeveral printed Traces, as his *Portraicture*: this is that Infamous *Milton* whom the Regicides hired by the Price of three hundred Pounds to Deface that Royal Monument; but all in vain, for by his over-doing he hath quite undone the Deſign, for firſt he takes it *pro confeſſo*, that it is the King's Book, and ſays, That *the King left it behind him as the beſt Advocate and Interpreter of his own Actions*, p. 3. of his Preface. And ſays, *That becauſe the King was debarred at the Bar, that his Reaſons could not be heard, neither he nor his Friends ſhould have cauſe to find fault, being met and debated with in that open Court of his own erecting.* But his Proceedings againſt this Book, were like thoſe of his Fellow-Regicides againſt his Perſon: For, p. 2. of his Preface, *He accuſeth the Book as having nothing of Solidity in it, being ſtuft with naught elſe but the common Grounds of Tyranny and Popery.* And, *p. 6. That the King uſed more running Fetches to Undermine our Liberties, and put Tyranny into an Art, than any* Britiſh *King before him.* Which are ſuch palpable Falſities as the Father of Lies would not own; and of which he gives the Reader a plain Confutation, *p. 8.* in theſe words, That *they who before hated him for his high Miſgovernment*, (as he miſcals it) *nay, fought againſt him with diſplay'd Banners in the Field, now* (after the printing of his Book) *applaud and extol him as the Wiſeſt and moſt Religious Prince that lived!* And the Reformer turn'd Regicide, they ſaw the Truth of the King's Declarations made manifeſt, and all their Slanders of the King confuted: And *Milton*'s great Objection againſt him for ever ſilenced, which was, *That the Teſti-*

Mr. Levet *juſtifies, That* Royſton *told him, that he was impriſoned becauſe he would not declare, that the King was not the Author of that Book.* Dr. Holling. *p. 9.*

Testimony of one Man in his own Cause affirming, cannot be of any moment, to bring in doubt the Authority of a Parliament, denying the Allegation. Which is as if the Testimony of those that had rob'd and slain an innocent Man in the face of the Sun, deserved more Credit than his dying Testimony against his Murtherers, and the Matter of Fact attested by more than a thousand Witnesses. They saw the Mask taken off, and the Rebel appear where the Reformer was represented.

As for that Impudent Calumny, That the KING's BOOK is stuft with Grounds of POPERY, 'tis what his Masters durst not accuse Him of; and from which the whole Course of his Life, so well known to the Nation, would acquit him; particularly some of those private Letters of his which the Parliament publisht, wherein he declared to the Queen, *That he differed from her in nothing but her Religion.* His Dispute with the Marquess of *Worcester*, yet in print, though by a partial Hand, that relates it to the King's Disadvantage; his constant Devotion at our Prayers and Sacrament; his Solemn Protestations at *York* in the head of his Army, at *Oxford* when he sealed the Truth of his Profession by receiving the Sacrament at the hands of the Archbishop of *Armagh*, as he did also in the Cathedral of *Exeter*, after he had defeated *Essex's* Army in *Cornwal*: And which is the best Confirmation, his declaring at the last instant of his Life, that he died a Christian according to the Profession of the Church of *England*, as it was left him from his Father; the farther Proof of this, would be but as some Apologies, the calling that in question which was not doubted of before, and raising a Suspicion of it: Therefore I leave this πάρεργον, and pursue that Sacrilegious *Milton*, who in *p.* 4 relating how some Men by Polity have accomplished after Death, that Revenge upon their Enemies, which in Life they were not able. He to this Book applies the Example of *Cæsar*, whose last Will and Testament being read to the People, and what bounteous Legacies he had bequeathed them, it wrought more to the avenging of his Death, than all the Art he could ever use to win their Favour in his Life-time. Which the Royal Martyr foretold in that most Christian Sentence wherewith he closed his Book, *Vota dabunt quæ bella negarunt.* The true meaning whereof his Majesty gives in the Chapter concerning the *Uxbridge-Treaty*, viz. *What we could not get by our Treaties, we may gain by our Prayers.* Out of which Flower that venemous Spider would extract Poison.

But

But the Book ſhines throughout with ſuch Beams of Light as evidently diſplay the Innocency and Piety of that incomparable Prince, and the Impiety and Perfidy of his Enemies; and hence it is that they ſo hate it. But what Temptation hath prevailed with ſome Perſons in this Age, to revive their Calumnies againſt the Royal Martyr, and to juſtifie his Murther; it is hard to gueſs, unleſs it be, that there is a Commonwealth at the bottom, for whoever will defend a Rebellion againſt ſo good a Prince, will not ſtick to oppoſe the beſt that ſhall ſucceed him, their Principles being Antimonarchical: But this is not my preſent buſineſs; the Queſtion which I am to diſcuſs is, *Whether King* Charles *the First, or Biſhop* Gauden *were the Author of the* Εικὼν Βασιλικὴ? Dr. *Walker* in a late Book hath peremptorily affirmed, That it was compoſed by Biſhop *Gauden*, and ſent to the Preſs by him.

That it was penned by the King, and printed by his Order, I ſhall endeavour to demonſtrate, as far as a Matter of Fact done ſo long ſince will admit: And that the Reader may not think me a Pragmatical Perſon, as medling with a Buſineſs wherein I am not concerned, and which hath been undertaken by a more Eminent Perſon, I ſhall briefly acquaint him with the Occaſion of my being ingaged in this Diſpute:

I were importuned by two Eminent Doctors to declare what I knew concerning the Book in queſtion, and accordingly I ſubſcribed my Name to that Teſtimony printed in Dr. *Hollingworth*'s Anſwer to a Libel that goes under the Name of *Ludlow*, in theſe words, *I had the hap to be acquainted with Biſhop* Gauden *as long as he was our Dioceſan, and I have heard him often affirm, That he was fully convinced, that the* Εικὼν Βασιλικὴ *was intirely that King's Work.*

Tho. Long.

In anſwer to Dr. *Hollingworth*'s Book there comes forth another Libel under the ſame Name of *Ludlow*, to which there is a Preface prefixed ſubſcribed by one *Joſeph Wilſon* of *Yarmouth*; though I am ſo credibly informed, that I believe there is no ſuch Perſon, and that neither *Ludlow* nor *Wilſon* wrote any of thoſe Books, but a Junćto of Republicans; whoever the Authors be, it appears that they are deeply immerged in the Guilt of Regicide, which they endeavour to juſtifie, and in the very words of *Milton*, not only Defame the Book, affirming, *That it begins with Falſhood, and ends with Fraud*; but alſo Blaſpheme his Perſon in the ſame words of

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that profligate Perſon, p. 4. of his *Iconoclaſtes*, viz. *That the King never loved, never fulfilled, never promoted the true Ends of Parliament.* If there were ſuch a thing as a Metempſychoſis, I ſhould think that the Souls of *Bradſhaw*, *Milton*, and other Regicides had a Tranſmigration into the Souls of this Junćto of Republicans.

Wherefore as I account it my bounden Duty to Vindicate the Royal Martyr to the beſt of my Knowledge, and the utmoſt of my Power; ſo I ſhall ſtill eſteem it as a Point of Honour rather than of Reproach, to be evil ſpoken of by ſuch a Junćto of Men, as were ſo far from ſparing the Reputation of the Royal Martyr, that in a moſt barbarous manner they deprived him of his Life; nor is it more evident, that he or they who have moſt impudently publiſhed thoſe Libels againſt that beſt of Kings, do ſtrike at Monarchy in general, as well as at that moſt Innocent and yet moſt Defamed Monarch, and lay a Foundation for a Commonwealth; for it is moſt rational to conclude, that they who fought, and where they could not find a juſt Cauſe for their Rebellion, made their own Groundleſs Fears and Jealouſies an Occaſion for the moſt Unnatural and Bloudy Civil War that ſo Rent three Flouriſhing Kingdoms, will ever acquieſce or reſt ſatisfied with the Adminiſtration of the Government by any that ſhall ſucceed to the Crown, though they ſhall excel that Royal Martyr in Wiſdom, Clemency, Temperance, and other Vertues, as much as he excelled any of his Cotemporary Monarchs: I ſay, it is not more evident that they will be Seditious in the State, than that they will be as Troubleſome and Factious in the Church, whoſe Principles lead them againſt the Doctrine and Diſcipline by Law eſtabliſhed, and for that cauſe hate the Perſons of the Legiſlators; all which hath been practiſed by their Predeceſſors, and is deſigned by the preſent Managers of the late Libels, who if the preſent Governours in Church and State were as much in their Power, as in the Year 48, and had but one Neck, they would not ſtick to deſtroy all at one Blow, as their Predeceſſors thought they had done.

Now as in the Preface before mentioned, there is no Author to be found, ſo neither is their any Proof in the whole Libel produced, to Invalidate the Teſtimonies ſo clearly alledged by Dr. *Hollingworth*, after a moſt exact Enquiry concerning the Author of the Εἰκὼν Βασιλικὴ, which will be demonſtrated hereafter, it is my buſineſs now only to confirm my own, in order to which, I ſhall not urge to prove Biſhop *Gauden*'s Kindneſs to me, (though I may

truly) as Dr. *Walker* doth the Parliament's Favour to Biſhop *Gauden*, by preſenting him with a Piece of Plate; it being well known that he collated on me one of the firſt Prebends of his Church, in his firſt Year; and I ſhould be very injurious to his Memory, to atteſt any Untruth concerning him; the Occaſion on which I ground my Evidence (I well remember) was this: On the 30th of *January*, in the Biſhop's firſt Year, the Biſhop preached in the Cathedral in the Forenoon, on *Jonah* 1. 14. *We beſeech thee, O Lord, we beſeech thee, let us not periſh for this man's life; and lay not on us innocent blood, for thou Lord haſt done as it pleaſed thee.*

By the Biſhop's order I preached in the Afternoon, my Text was that Evangelical Promiſe, *Iſa.* 49. 23. *Kings ſhall be thy nurſing-fathers, and their Queens thy nurſing-mothers.* Whereon as occaſion offered, I aggravated that deteſtable Parricide perpetrated on the Perſon of the Royal Martyr; and among other Arguments I urged the Piety and Clemency of that moſt excellent Prince, reading out of his Book ſeveral Paragraphs to that purpoſe: and one other from a Speech to the Commiſſioners at *Newport*, againſt ſome that thought him Revengeful, *That he was ſo far from ſeeking Revenge, that if a Straw lay in their way to hurt them, he would ſtoop and take it up to prevent it.* (Adding,) *God forgive them, for I do.* The Duties of the Faſt being over, I was invited to ſup with the Biſhop, and ſtanding with him by the Fire-ſide, he gave me Thanks for my Sermon, and then declared to me what I have atteſted.

And now that I may not appear to be a ſingle Witneſs in this Evidence, I ſubjoyn theſe following Atteſtations; firſt that quoted by Dr. *Holling.* p. 10. *That Mrs* Gauden *told a Lady of good Quality, That ſhe had a great concern for the eternal State of her Husband, becauſe he pretended he was the Author of that Book, when to her knowledge he never wrote it.* This Dr. *Hollingworth* had from a Miniſter in *London.* To this I ſhall ſubjoyn the agreeing Teſtimony of Mr. *Gifford*, who lived with Dr. *Gauden*, and as Dr. *Walker* intimates, did Tranſcribe the Book; which Teſtimony I had from the mouth of the Reverend Dr. *Edw. Lake*, Archdeacon of *Exeter*, being then on his Viſitation, about *Eaſter* laſt, who declared, in the preſence of another judicious Friend, *That he well knew Mr.* Gifford, *and that diſcourſing with him occaſionally concerning the King's Book, Mr.* Gifford *thought it next to the Holy Scripture, to be one of the moſt Divine Books that had been written: And that Mr.* Gifford *preaching on the*

30*th*

30th of January, *and urging to Charity, he quoted this Paſſage out of that Book, as being the King's Book,* 'It is all that is now left me, a 'Power to Forgive thoſe that deprived me of all; and I thank God 'I have a Heart to do it. This Teſtimony being given by Mr. *Gifford* (to an intimate Friend) who was much better acquainted with the Tranſactions concerning the Author and Publiſhers of that Book, and for ought I ever heard of, a clearer Reputation than Dr. *Walker*, who owned that he never read the Book in Manuſcript, but intimates, that Mr. *Gifford* tranſcribed it, who had he been conſcious that the Copy which he tranſcribed had been of Dr. *Gauden's* compiling; yea, I may ſay, had he not known (as he had the beſt opportunity to inform himſelf,) that it was the King's, he would never have quoted it as his, on ſo ſolemn an Occaſion: So that I need nor deſire any other Evidence to confirm my Teſtimony, but leave it to the indifferent Reader to judge, whether the ſingle Report of Dr. *Walker*, or the joynt and agreeing Teſtimony of Mr. *Gifford*, and Mr. *Long*, and Mrs. *Gauden*, are moſt credible. And if any Reader be yet doubtful, I intreat 'em for his full Conviction, to ſuſpend his Cenſure till he hath conſidered what followeth.

As for the impertinent and falſe Reflections made on the Author of the *Vox Cleri*, which he calls a Virulent Book, let it ſpeak for itſelf; and he that hath an ear to hear, muſt needs apprehend, that he wrote only in behalf of the Church, as by Law eſtabliſhed, to which he had given his hearty Aſſent and Conſent; to which the Churches Enemies being of another mind, account all that ſhall be written on its behalf to be *Venemous Invectives*, and to deſerve alike Remark, as he makes on the Royal Martyr. That he who acted ſo tragically over us ſhould leave the World with ſuch a ridiculous Exit; for which wretched Invention the Libeller is beholding to that long ſince exploded, and by a miraculous Providence confuted Motto of *Bradſhaw* and his Fellow-Regicides, *viz. Exit Tirannus Regum Ultimus.*

I ſhall not follow Dr. *Walker* in his Excurſions, but keep cloſe to his Arguments for the Proof of his Aſſertion, which he delivers in theſe words: P. 3. *I know, and believe the Book whoſe Author is enquired after, was written by Dr.* Gauden *(except two Chapters writ by Bp.* Duppa,*) ſo far as the ſubjoyned means may produce ſuch Knowledge, and the Reaſons may induce ſuch Belief.* In *p.* 2. *He ſolemnly appeals to the Searcher of Hearts, Avenger of Falſhood, and Revealer of Secrets, that he*

wrote nothing of the Truth of which he was not throughly perſwaded by as full Evidence as he judged ſuch a Matter of Fact needed, and at ſuch diſtance of Time was capable of. Yet after this ſolemn Appeal, and Declaration of his Knowledge and Belief, in the ſame Page he begs leave to retain his Opinion, *Till Means of Knowledge, Reaſons of Belief, Arguments for thinking otherwiſe be produced*; and then promiſeth to yield. So that notwithſtanding his Knowledge and Belief, and his being throughly perſwaded by full Evidence, he is ſtill in a Suſpence, and doubts that ſuch Arguments may be produced as may alter his Opinion. And in *p.* 3. he talks of ſuch probable Arguments as may confirm himſelf, and ſatisfie others; among which Arguments, that which he mentioneth *p.* 8. he judgeth to carry the faireſt and higheſt Probability to confirm what he had before declared, *viz. The reaſonable Belief that he,* (i. e.) *Dr.* Gauden *was the Compoſer of it.* The Argument is *p.* 8. *n.* 5. in theſe words: *I am as ſure as I can be of any thing, that Dr.* Gauden *made the Extract out of this Book called, (I think)* Apophthegmata Carolina; *the thing is moſt notorious that there was ſuch a Book came out in a very ſhort time after, printed by Mr.* Dugard. *Now why ſhould Dr.* Gauden *concern himſelf ſo much more than any other of the King's Friends, and diſpatch it with ſuch Expedition, had he had no more concern in it than other Men?*

Anſ. Let the Reader judge how probable the reſt of his Arguments are, when in his own Judgment this is the faireſt and higheſt Probability to confirm what he hath declared; for what force is there in the Argument, becauſe Dr. *Gauden* collected the *Apophthegmata Carolina*, therefore he made the Ἐκὼν Βασιλικὴ, as if the Abbreviating of any Book were an Argument that the Abbreviator were the Author of it. Indeed the very Argument is a ſcandalous Reflection on his Friend's Memory, as if it had not been enough to ſham the World with a Book in the King's Name, but he muſt Extract his own Apothegms, or Wiſe Sayings out of it, and charge his Prince with what he never ſaid, nor thought of: It had been a pretty way of trumpetting his own Praiſe, and ſetting his own Military, Political, and Theological Abilities on a Level with thoſe of the wiſeſt Prince in *Chriſtendom.* I think Antiquity gives us no Inſtance of any Man publiſhing his own Apothegms; however Dr. *W.*'s unfortunate in this, ſince the Collector and Publiſher of the *Apophthegmata Carolina* was not Dr. *Gauden*, but Dr. *Hooker*, a Perſon ſtill living in *White-Lion-Court*, againſt *Virginia-ſtreet*, in *Wapping.* It would have concluded more rationally, if Dr. *Gauden* had

had defended it againſt *Milton* and ſome others that wrote againſt it, as Dr. *Earle* did; yet none will infer, that Dr. *Earle* was the Author, though he took the Pains alſo to Tranſlate it into *Latine*: And it's a more Logical Inference to ſay, Dr. *Gauden* publiſhed an Extract of weighty Sentences out of that Book, therefore he was not the Author of it. Dr. *Earle*'s Teſtimony given by Mr. *Beck*, *p.* 28. of Dr. *Holling.* is very convincing, *That he being ſent by his Lord Vicount* Hereford *to Dr.* Earle, *then at the* Hague, *to ask what he knew of the King's being Author of that Book, the Doctor told him,* 'As ſure as he knew himſelf to be the Tranſlator of that Book in-'to *Latine*, ſo certain he was King *Charles* was the Author of the O-'riginal in *Engliſh*. *And he adds*, 'For my part I am apt to believe 'no Perſon was able to frame that Book, but a Suffering King, and 'no Suffering King, but King *Charles* the Martyr.

Dr. *Walker* in *p.* 4. declares what he knew of this Book, and by what means: *Dr.* Gauden (ſaith he) *ſometime before the whole was finiſhed, was pleaſed to acquaint me with his Deſign, and ſhewed me the Heads of divers Chapters, and ſome of the Diſcourſes written of them; and after ſome time ſpent in the Peruſal, he vouchſaft to ask my Opinion concerning it; and after ſome Conſideration, I told him, I ſuppoſed it would be much for the King's Reputation, Honour, and Safety,* &c.

Anſ. I have another Teſtimony of Dr. *Walker*'s (which the Reader ſhall have at large,) which is dated *March* 23d, 1690, where he declares, That he is uncertain whether he ever read this Book in Manuſcript, or only ſaw it with its Title of the Chapters. Now as the growth of a Teſtimony by material Additions and Alterations is accounted a Prejudice againſt it, ſo much more when ſomething is affirmed in the later which was denied in the former Teſtimony; for in *p.* 4. he ſays, He perfectly remembreth, that in the ſecond Chapter of the Earl of *Straffford*, where it is ſaid, *He only hath been leaſt vext by them who counſelled me not to conſent againſt the Vote of my own Conſcience*; Dr. *Gauden* told him, that Dr. *Juxon* was meant by that Paſſage. Which was common Diſcourſe, ſhortly after the Earl's Death, though Dr. *Walker* makes it a Secret: There were printed ſome Reflections ſhortly after the Book was publiſhed, and in the Frontiſpiece Bp. *Juxton* deſcribed behind a Curtain dictating the Book.

Dr. *Walker*'s Teſtimony concerning the Εἰκὼν Βασιλικὴ, *March* 23, 1690, was as followeth:

'Bp. *Gauden* wrote that whole Book, two Chapters only excep-'ted,

'ted, the one about Liturgies, the other of Refuſing the King the 'Attendance of his Chaplains; which two Chapters were written 'by Bp. *Duppa*: Dr. *Walker* well remembring that Bp. *Gauden* told 'him, That Bp. *Duppa* upon the Peruſal of this Book, told Bp. '*Gauden*, that the two forementioned Heads were fit to be writ up-'on, and therefore deſired him to draw up two Chapters on the 'ſame; but after farther Conſideration, he told him, That he 'would write thoſe two Chapters himſelf. Dr. *Walker* farther ob-'ſerved, That conſidering Dr. *Gauden*'s Circumſtances, it was very 'obvious why Dr. *Gauden* ſhould not think of writing on thoſe 'Heads, becauſe the Doctor diſuſed the Liturgy, and had never 'been one of the King's Chaplains; and ſo not ſo ſenſible of wri-'ting on thoſe two Chapters.

'The bigger part of the Copy of this Book was delivered by Bp. '*Gauden* to Mr. *Simmons*, as Dr. *Walker* conjectures.

'One *Peacock*, Bp. *Gauden*'s Steward's Brother, received part of 'thoſe Papers from Dr. *Walker*, particularly the Picture ſealed up: 'theſe were put up in a Trunk between the Lady *Warwick*'s Points. '*Peacock* delivered theſe Papers to another Perſon unknown to Dr. '*Walker*.

'One Lieutenant *Arraker* ſeized Mr. *Simmons*'s Papers in *Carter-*'*lane*, on a *Sunday*, among which the Proof-ſheets of this Book 'were, which were reſtored to Mr. *Simmonds* on *Munday*, by or-'der of Col. *Rich*, upon the Interceſſion of Dr. *W.* Some of the 'Proof-ſheets, having the *Greek* Title on the outward Leaf, were 'ſcattered in *Carter-lane*, and gathered up by *Simmonds*'s Son, or 'ſome of the Family, as ſoon as the Troopers were gone.

'Bp. *Gauden* told Dr. *Walker*, that he delivered a Copy of this 'Book to the Marqueſs of *Hartford*, when he went to the Treaty 'at the *Iſle of Wight*, and deſired him to deliver it to the King, if 'he could find an Opportunity, and know his Majeſty's Pleaſure, 'whether he would give leave that it might be publiſhed; but 'whether the King did ever receive the Papers, the Biſhop could 'not tell, he received no account of the ſame, as he told Dr. *Wal-*'*ker* a little before his Death.

'Dr. *Walker* enquired of the Biſhop, how he could ſatisfie him-'ſelf in impoſing this Book on the World? The Biſhop replyed, '*Conſider the Title, being the King's Portraicture, and no Man uſeth to* 'draw his own Picture.

'Dr. *Walker* and Mr. *Gifford* were both privy to theſe Affairs, li-

'ving

'ving together in the Biſhop's Houſe, though the Doctor is uncer-
'tain whether he ever read this Book in Manuſcript, or only ſaw
'it with its Title of the Chapters, though he thinks that Mr. *Gif-*
'*ford* might Copy it out.

'Dr. *Walker* diſcourſed Major *Huntington* at *Tunbridge*, about the
'King's Papers, who told him, That he had been under Exami-
'nation about that Affair before ſeveral Committees of Parliament,
'and all that ever he ſaid was, That he had ſeen ſeveral Manu-
'ſcripts of the King's whilſt he attended him, which he conjectur-
'ed might be thoſe; but never affirmed them to be ſo, becauſe he
'never read one word of them. Of this Teſtimony we ſhall have occaſion to make uſe hereafter.

P. 4. Dr. *Walker* ſays, *Dr.* Gauden *ſhewed me the Heads, and ſome of the Diſcourſes, and after ſome time ſpent in Peruſal, I expreſly added, I ſtuck at the Lawfulneſs of it; and modeſtly askt him, How he ſatisfied himſelf ſo to impoſe upon the World?* In *p.* 35. Dr. *Walker* makes his Apology for diſcovering this Secret, after he had ſuppreſt the knowledge of it for forty Years; and complains how hard meaſure it would be not to ſuffer a Man to reveal that, by concealing of which he fears God is diſpleaſed, and he neceſſitated to labour under a continued Uneaſineſs and Diſſatisfaction of his own Mind: And he confeſſeth, he had many cogent Reaſons to perſuade him that God was not well pleaſed with Dr. *Gauden*, others, and himſelf, for what we contributed to it. This is well conſidered, but it is very inconſiderately added, what he ſays in a few Lines after, *That he ſuffered this Diſcovery to be wrung and wreſted from him, by ſome Body's impertinent Affectation to meddle with what he underſtood not*; for if he had been really troubled in Conſcience for concealing that Secret, which he there gives for the revealing of it, *i. e. Becauſe as we muſt not ſpeak wickedly for God, nor talk deceitfully for him, neither may we do ſo for any Man.* And as St. *Auguſtine* ſays, *An officious Lye ought not to be told to ſave the whole World.* And that there was more than Appearance of Pious Fraud in this Affair, which by his Silence he contributed to the maintaining of; a Perſon truly conſciencious would have timely, freely, and ingenuouſly have made the Diſcovery, and not ſuffered the Wound to rankle and diſquiet him for forty Years together, and not ſeek eaſe by diſcovering of it till he was forc't to it in his own Defence.

Dr. *Walker* adds, *p.* 4. *That he dining ſometime after with Dr.* Gauden *in* London, *he went with him after Dinner to Bp.* Duppa; *and*

Dr.

Dr. Gauden *having had some discourse with the Bishop*, *Dr.* Gauden *told Dr.* Walker, *That the substance of their discourse was to this effect: That the Bishop told Dr.* Gauden, *there were two Subjects more which he propounded to the Doctor to write on*, (viz.) *The Ordinance against the Common Prayer, and the denying the Attendance of his Majesty's Chaplains; but on second Thoughts the Bishop desired the Doctor to leave the writing on those two Heads to him; which accordingly he did, as Dr.* Gauden *own'd to Dr.* Walker, *and others who were privy to the whole.*

Ans. I am fully persuaded by the little Knowledge that I had of Bp. *Duppa*, that all the Art that Bp. *Gauden* had, could never have drawn Bp. *Duppa* to consent with, and assist him in what Dr. *Walker* accounts a Pious Fraud, more than appearance of Evil; the very concealing of which was a Trouble to Dr. *Walker*'s Conscience forty Years together; or if he had done such a thing, he would have hazarded his Majesty's Favour, whose Judgment was, as he declares, in the last of his Meditations, on the Reformation of the Times, *That as good Ends cannot justifie evil Means, so nor will evil Beginnings ever bring forth good Conclusions.* And if Dr. *Gauden* had written that Period, he had been Self-condemned, as well as by the Apostle those are who say, *Let us do evil that good may come of it.*

Now if others (how many Dr. *Walker* saith not, and perhaps he might not know all that) were privy to the whole, it is probable some of them before their Deaths might have revealed this Secret, or if any of them were living would have been produced to confirm the Doctor's Testimony, but we must take all on his word: Though if Bp. *Duppa* had written on those two Heads, there might be some difference observed in the Stile; which appears to Dr. *Walker* himself to be exactly of the same Thread; and hugely differing both from the Bishop's and the Doctor's manner of writing, as will appear hereafter. But the reason which he gives why it was unlikely that Dr. *Gauden* neither thought nor wrote on these Subjects, seems very infirm, *p.* 7. he says, *Dr.* Gauden *was less concerned to think on them.* What? less than to think of writing on the Covenant; which Dr. *Walker* says he had taken, *p.* 7. and against which not long after he wrote a large Treatise. Or was he less concern'd to write of the *Common Prayer Book*, which was made the Apple of Contention? especially when that Dr. *Walker* observes a little before, *p.* 7. That when Dr. *Gauden* discover'd his Error he endeavoured to redeem it by an ἀμετρία τῆς αὐθολκῆς, by bending to the

the contrary Extream. Or was he leſs concern'd to write of the neceſſary Uſefulneſs of his Majeſty's Chaplains in his great Diſtreſs, when the Doctor himſelf had the Attendance of two ſuch as Dr. *Walker* and Mr. *Gifford*? Doubtleſs the Doctor could not but apprehend it to be a moſt Unchriſtian Rigor, to have the Attendance of his Spiritual Monitors and Comforters denied to him when he was in Extremity, and appointed as a Sheep for the Slaughter: Dr. *Gauden* knew better, and was more concerned to write on this Subject, than to give Rules to the Prince how to Govern the Kingdoms.

P. 5. Dr. *Walker* asking Dr. *Gauden*, Whether the King had ever ſeen the Book? Anſwered, *I know it certainly no more than you, but I ſent a Copy of it by the Marqueſs of* Hartford, *when he went to the* Iſle of Wight, *intreating him on a private Opportunity to deliver it to his Majeſty, and humbly deſire to know his Majeſty's Pleaſure concerning it; but the Violence which threatned the King haſtning ſo faſt, he ventured to print it, and never knew what was the Iſſue of ſending it.*

Anſ. It looks very odly, that Dr. *Gauden* having committed ſo great a Buſineſs to the Marqueſs's Management, ſhould never (having many Opportunities after his return from the *Iſle of Wight,*) enquire, Whether the King had ſeen the Book, and how he approved of the Deſign? And no leſs ſtrange, that Dr. *Gauden* ſhould preſume to print ſuch a Volume in the King's Name, and make ſuch Appeals and Proteſtations as if he had been made his Majeſty's Proxy, and were authorized, *Jurare in Animam ſuam.* And what great Hopes could the Doctor conceive, that the publiſhing of the Book could ſtop the current of Violence which threatned the King, when it had born down all the Mediation uſed by forreign Ambaſſadors, all the Oppoſition made by the then Parliament voting his Majeſty's Conceſſions a ſufficient Ground for a Treaty of Peace, the many Inſurrections and Revolts of the People by Land, and of the Navy by Sea, and the *Scots* Remonſtrances, and Arming on his Majeſty's behalf? What hopes, I ſay, could Dr. *Gauden* conceive that his Book ſhould be a Charm ſufficient to calm that impetuous Torrent, which grew the more rapid for all thoſe Oppoſitions? This, and the Doctor's Neglect to enquire of the Marqueſs, whether the King did approve of the Pious Fraud, may induce the conſidering Reader to believe, that the Doctor did not convey any ſuch Book of his to his Majeſty by the Marqueſs, for which we have no Evidence beſides Dr. *Walker*'s bare

Word: and in the firſt Teſtimony Dr. *Walker* ſays, That Dr. *Gauden* had no account of it a little before his Death. Tho' the Marqueſs and the Doctor lived ſomewhile after the Reſtauration. And Dr. *Walker* ſays, That Dr. *Gauden* being askt, Whether K. *Charles* the Second knew that he wrote the Book? anſwer'd, That he could not certainly ſay he did, becauſe he never took notice of it to him; but he took it for granted, becauſe the Duke of *York* knew it, and ſpake of it to him, and owned it as a ſeaſonable and acceptable Service; and he knowing it, I queſtion not but the King doth alſo.

Anſ. For all this we have only Dr. *Walker*'s bare Word, and that imports not that the King knew it, but upon a Preſumption that the Duke did. Now to this Dr. *Hollingworth* replies, *p.* 4. It is ſtrange that if the King, *Charles* the Second knew of it, and the Marqueſs of *Hartford*, and Bp. *Duppa*, who could have informed the King of the great Merit of Dr. *Gauden* in writing and publiſhing that Book, that Dr. *Gauden* ſhould have no Preferment but the Biſhoprick of *Exeter* for the preſent; and that when (as Dr. *Walker* ſays,) he had a Promiſe of *Winchester*, he failed of it. And as Dr. *Gauden* ſays, The King ſeemed averſe from giving it to him; which was to fail of his Word. And as Dr. *Gauden* confeſſeth, he was not certain that the King knew of it, a little before his Tranſlation from *Exeter* to *Worceſter*: I ſay it is ſtrange, that the King ſhould deny him any Kindneſs, eſpecially that which he had promiſed, when he gave Dr. *Reynolds* the Biſhoprick of *Norwich*, and offered others to Perſons that had deſerved Rewards of another kind.

Dr. *Walker* ſays, *That Mrs.* Gauden, *his Wife, Mr.* Gifford, *who he thinks tranſcribed a Copy of it, and himſelf, believed it, as much as they could any Matter of Fact.*

Anſ. As to Mrs. *Gauden* I have had a Report, (as from Dr. *Walker*,) That ſhe being interrogated on the Sacrament, *Whether her Husband was the Author of this Book?* She declared upon her taking the Sacrament, *That he told her that he was.* This is confronted by Dr. *Hollingworth* p. 10. who was aſſured by a Reverend and Learned Miniſter in *London*, that a Lady of good Quality told him, *That ſhe being in company with Mrs.* Gauden, *ſhe told her, That ſhe had a great concern for the eternal State of her Husband, becauſe he pretended to be the Author of that Book, when to her knowledge he never writ it.* Both theſe Teſtimonies cannot be true, if Mrs. *Gauden* ſpake them; and this makes me think one of them was Dr. *Walker*'s; for this is

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ſo material a Proof, that if Dr. *Walker* knew the truth of it, I wonder why he omitted it in his printed Book; it is a ſhrewd Preſumption againſt a Witneſs, when he ſo varieth in his Teſtimony, as to add a material Evidence at one time, and to omit another at another time; when a Perſon is unconſtant and inconſiſtent with himſelf in a Matter of great importance, it is an Argument of Unfaithfulneſs. Again, by this Solemnity of Mrs. *Gauden*'s diſcovering her Husband to be the Author of that Book, upon her taking the Sacrament, the Intent ſeems to be, that this Secret might be laid open, and made notorious; and to that end that the Communicants were made acquainted with it, and if it were at a publick Sacrament, there was likely a full Congregation, if it were a private Sacrament, deſired by Mrs. *Gauden* for the Eaſe of her Conſcience, (as Dr. *Walker* found the concealing it to be a Trouble to his,) yet we ſuppoſe there muſt be at leaſt three Communicants by whoſe Teſtimony Mrs. *Gauden*'s Declaration might be confirmed, and the Notoriety of the thing be perpetuated: How comes it to paſs after all this, the thing ſhould remain a Secret ſtill, and not known (for ought we yet hear of,) to any one but Dr. *Walker*.

As to Mr. *Gifford*, whom Dr. *Walker* ſuppoſeth to have been the Tranſcriber of the Copy, and to have believed it as much as himſelf, I have oppoſed the Teſtimony of Dr. *Edw. Lake*, Archdeacon of *Exeter*, who was well acquainted with Mr. *Gifford*, and his ſingle Teſtimony far more Credible than Dr. *Walker*'s.

Dr. *Walker* ſays, That Dr. *Gauden* delivered to him what was laſt ſent up, giving ſtrict Caution with what Warineſs to carry and deliver it; and accordingly he delivered it, *Saturday, December* 23d, 48, to one *Peacock*, who was inſtructed by what Hands to tranſmit it to Mr. *Royſton*. *See his Account of* March 23d, 1690.

This the Doctor ſays, to ſhew his great Care to diſcharge his Truſt; who notwithſtanding the ſtrict Caution with what Warineſs to carry and deliver it, he committed it to one *Peacock*, a Brother to Dr. *Gauden*'s Bailiff, with new Inſtructions by what other Hands he ſhould tranſmit it to Mr. *Royſton*; whereas he acknowledgeth that the bigger part of this Book was delivered by Dr. *Gauden* to Mr. *Simmonds*. He wanted a good Memory, as he ſays of Dr. *Hollingworth*.

The Reader cannot but obſerve, that in all this tedious Narrative, he meets with no other Evidence but Dr. *Walker*'s bare Word,

which will not amount to a ſingle Teſtimony, being invalidated by his own Relation of Matters of Fact, very inconſiſtent with each other, and unſatisfactory to himſelf, and wanting a further Confirmation, is forced to find out probable Reaſons, ſuch as they be in,

SECT. III. *Of his probable Arguments to Confirm himſelf, and help to Convince others,* &c.

The firſt probable Argument is, *That Dr.* Gauden *in the beginning of the Long Parliament, which carried on the War againſt the King, preacht before them on* Zach. 8. 19. *which Sermon is printed; and the Houſe of Commons preſented him with a large Silver Tankard, with this Inſcription,* Donum Honorarium Populi Anglicani in Parliamento congregati Johanni Gauden, &c. *which conſtantly went about his Houſe; and he had been inclinable to the Parliament Intereſt, till he found they went beyond their firſt Pretentions, and the Expectations of himſelf and other good Men: When he diſcover'd that, he endeavoured to redeem his Error by bending to the contrary Extream. And I am perſuaded it was this that put him on the deſigning and finiſhing of this Book.*

This Argument is ſo far from being probable, and fit for Conviction, that it is more like to move Laughter, for it may conclude thus for Dr. *Walker* as well as for Dr. *Gauden,* Dr. *Walker* had been of the Parliament Party againſt the King, was a Favourite of the Party, and a Chaplain to them, but when they went beyond his Expecta ion, he bended to the contrary Extream, therefore Dr. *Walker* wrote the Ἐικὼν Βασιλικὴ. But though the Argument doth not make this probable, yet it ſhews a great Probability, that Dr. *Gauden* hath bended to contrary Extreams; but Dr. *Walker* is more conſtant to his firſt Principles.

Dr. *Walker*'s ſecond probable Argument is drawn from the fourteenth Chapter, *(i. e.)* of the Covenant; and *p.* 6. he relates it at large to this effect: *That being privy to the truth of this Affair, out of Curioſity he asked Dr.* Barwick, *Dean of St.* Paul's, *What he thought of this Book? for the thing being doubtfully ſpoken of, he made bold to ask his Judgment of it.* The Dean preſſed him with this Argument, *If it were written by any but the King, it muſt be a Friend, or an Enemy; not by an Enemy, for no Enemy of the King would have repreſented him ſo much to his Advantage; not by a Friend, for no Friend of his would write as he doth of the Covenant,* &c. Meaning ſo favourably.

Anſ. It is highly improbable that Dr. *Barwick,* who doubtleſs had con-

conſidered that Chapter againſt the Covenant, would have choſen ſuch an Argument, when there is as much ſaid in that Chapter to condemn the Covenant, as could rationally be expected; for in the firſt Paragraph he ſays, That *it was a pawning of their Souls to the Presbyterian* Scots *by a Solemn League and Covenant.* In the ſecond he calls it, *An Engine intended chiefly to batter down Epiſcopacy*; and compares it to a Charm and Exorciſm. In the third, That *it contained many dubious and dangerous Limitations*; referring to himſelf, *and things very diſputable, which could not be ſworn to with Judgment and Certainty to a Man's ſelf, or Charity and Candor to others.* P. 4. That *impoſing Oaths on People muſt needs in things doubtful be dangerous, and in things unlawful* (as he had proved this to be by his Proclamation, and the irrefragrable Arguments of the Univerſity of *Oxford* had determin'd,) *was damnable.* P. 5. That *it was not only ſuperfluous, but irreconcilable to former Oaths, and the Proteſtation ſo lately taken to maintain the Religion eſtabliſhed in the Church of* England, *ſince they account Diſcipline ſo great a part of Religion.* P. 6. That *it was laid as a Snare and Engine by Men of ambitious Minds to catch and hold vulgar Credulity, under the Terror of Perjury.* P. 7. That *ſuch After-contracts impoſed without and againſt the King's Conſent, or any Power or Preſident from the Laws of God or Man, could not abſolve the Subjects from thoſe Moral Bonds of Duty which lay on their Conſciences both to God and the King*; *and calls it a mocking of God.* Now what Friend of the King's needed to reflect more ſeverely upon the Covenant, than the King himſelf hath done? I can therefore hardly think that Dr. *Barwick* would uſe this as an Argument that it was written by the King himſelf, becauſe no Friend of his would have written ſo favourably of it. It rather ſeems a contrived Argument of one that would ſolve his own Hypotheſis: That Dr. *Gauden* wrote that Book, becauſe in the Chapter of the Covenant there are ſome things ſpoken in favour of it, which beſt became Dr. *Gauden*, who ſpeaks the more favourably becauſe he had taken it, than any of the King's Friends or himſelf would have done. That which ſeems moſt in favour of the Covenant, is this: *That the Impoſers of it were content to make it like Manna (not that it came from Heaven as Manna did,) agreeable to every Man's palate who would ſwallow it; they admit any Man's ſences of it, though divers or contrary, with any Salvo's, Cautions, and Reſervations, ſo as they croſs not their chief Deſign laid againſt the Church and me*; *(i. e.)* the King. Now this is as ſharp a Reprimand as could be conceived, where the King ſhews how the Covenanters

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mocked God by Salvo's, Cautions, and Reservations, used as Baits to draw the People into their Snares; he was far enough from approving such shuffling Cautions in a Solemn Covenant which was to be taken in Judgment, in Truth, and in Righteousness, *Jer.* 4. 2. The King adds, That *in such Latitudes of Senses, he believes many that loved Him and the Church, might take the Covenant, who were not so taken by it as to act clearly against both Piety and Loyalty; and that many yielded to it more to prevent imminent Violence and Ruine, which in case of denial hung over their heads, than for any Value of it, or Devotion to it.* He adds, *That the Latitude of some general Clauses may perhaps serve somewhat to relieve them, as of doing and endeavouring what lawfully they may in their Places and Callings, and according to the Word of God, for those carry no Man beyond those Bounds of good Conscience, which are certain and fixed either to God's Laws, as to the general, or the Laws of the Kingdom as to the particular Exercise of Mens Duties.* And therefore he *desires such as glory most in the Name of Covenanters, to keep themselves within those lawful Bounds.* In all which there appears such Charity and Prudent and Pious Advice as becomes the best of Kings: And therefore the mature Consideration of this Chapter is a more propable Argument that it was penned by the King rather than by Dr. *Gauden*, or any other, who could not add as the King doth, *I willingly forgive such Mens taking the Covenant, who keep within such Bounds of Piety, Law, and Loyalty.*

This Discourse which he pretends to have had with Dr. *Barwick*, who he says was his Tutor, gave him a fair Opportunity (if the concealing of his Secret had been a real Trouble to him,) to acquaint his Tutor, *as he voluntarily offered to inform the Archbishop* Sandcroft, how much he and the World were deceived, as to the Author of that Book, whom he knew to be Bp. *Gauden*; and that his handling the Covenant so gently, was because he had taken the Covenant. But this probable Argument might have been turned to a plain Confutation of his Fiction, from what is repeated out of that Chapter; which without doubt Dr. *Barwick* had read and considered better, than to conclude that it spoke in favour of the Covenant.

The Doctor's third probable Argument is as the former, his single Affirmation, *That Dr.* Gauden *told him, that Bp.* Duppa *wrote the two Chapters concerning the Liturgy and Chaplains; and his free declaring that he neither thought nor wrote of those Subjects; and that* (as Dr. *Walker* says) *it was unlikely he should, renders it very probable he spoke the truth in declaring that he wrote the rest.* *Ans.*

Anſ. That the King had great reaſon both to think and write of thoſe Subjects, is very obvious; and as evident, that Dr. *Gauden* had more reaſon to think and write of them then of ſeveral other Heads, particularly that which reflects ſo much on his Reputation, having been a Covenanter; and that other of preſcribing Rules to the Prince for the Government of his Kingdoms. But of this I have ſaid enough before; I only add, It was very improper to call the Prince his Son, and the Queen his Wife, *&c.*

The fourth probable Argument is, *That Dr.* Walker *met with Expreſſions in the Devotional Part, very frequently uſed by Dr.* Gauden *in his Prayers; which he never heard from any other Man, and moſt Men in their Prayers eſpecially have peculiar Phraſes and Modes of expreſſing themſelves: And where ſuch occur, 'tis a probable Evidence they proceed from him to whom they were peculiar.*

Anſ. I wiſh the Doctor had given us ſome of thoſe Phraſes and Modes; I have compared the Stile and ſeveral Expreſſions of the Doctor's in a Treatiſe of his, which the Reader ſhall find hereafter, as much differing from the Phraſes and Expreſſions in the King's Book, as the Waters of *Siloah*, which go ſoftly, from the rapid Falls of *Nile*, which keep within no Bounds, and abound with Mud and Monſters: The King's Expreſſions are moſtly in Scripture-phraſe, which though other Men do uſe, yet few do apply more pertinently and affectionately; and what Meditations are properly his own, few Men of his Age could imitate, for the Matter or Stile: And Dr. *Gauden* is as far from it as moſt Writers of that Age. But to talk of peculiar Expreſſions, *&c.* and not to give one Inſtance, is but to beat the Air.

The fifth Argument concerning the *Apophthegmata Carolina* is already anſwered; now when all theſe five probable Arguments are (as he ſays) joyned together, and the Reader hath conſidered that they are only Dr. *Walker*'s Affirmations, they will rather conclude that his Knowledge was very imperfect that needed ſuch Proofs to confirm it, which as Dr. *Walker* acknowledgeth, do more harm than good. And I think that no Impartial Reader will be convinced by them; for if, as Dr. *Walker* ſays, that believing or not believing depends upon the Clearneſs or Cogency of the Motives of Credibility, or the Weakneſs and Inſufficiency of them, no Man will build his Belief on ſuch a ſandy Foundation: *And*, as Dr. *Walker* ſays, *we may ſuppoſe that Houſe is likely to fall that is ſupported by ſuch Props.*

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The Teſtimony which I mentioned before, Dr. *Charles Goodal* aſſures me he had from Dr. *Walker*'s own mouth, *March* 23d, 1690, and it requires a few Remarks, As firſt, where it ſays, that the bigger part of the Book was delivered by Dr. *Gauden* to Mr. *Simmonds:*

Remark 1. Then Dr. *Gauden* and Mr. *Simmonds* were no ſuch Strangers (as Dr. *Walker* repreſents them,) when the Book was preparing for the Preſs, and probably Mr. *Simmonds* well knew who the Author was, and whatever Dr. *Walker* did, Mr. *Simmonds* would not have conſented to the publiſhing of it in the King's Name, if it were Dr. *Gauden's*; for if the Fraud had been found out, it would have more diſparaged the King and his Cauſe, than the concealing of it could have advantaged it; the King's great Abilities and Innocency being better known and believed than to need ſuch Props and Fallacious Means to ſupport it, which I believe his pious Soul would have abhorred, if it had been propoſed to him.

Rem. 2. If the bigger part of the Book was delivered by Dr. *Gauden* to Mr. *Simmonds*, that delivery might be only a return of what the Doctor had received before from Mr. *Simmonds*, for he was chiefly intruſted with the printing of it, as appears by the returning of the Proof-ſheets to him to Correct them; and if Dr. *Gauden* had been the Author, he had better means to ſend it to the Preſs, and was more fit to correct his own Copy, than to commit this Work, and the Secret of Dr. *Gauden's* being the Author of it, to a Sequeſtred Man, who as the Event ſhews, was ſuſpected, and hardly eſcaped a full Diſcovery, whereas both Dr. *Gauden* and *Walker* were Favourites of the Times.

Rem. 3. Whereas he ſays, that he and Mr. *Gifford*, who both lived in Dr. *Gauden's* Houſe, knew this Secret; I have ſhewn that Mr. *Gifford* was of a contrary Perſwaſion to that of Dr. *Walker's*, for Mr. *Gifford* ſpake of it, and quoted it in his Sermon as the King's Book, and he being the Tranſcriber of it, as Dr. *Walker* intimates, had more opportunity and means to inform himſelf who was the Author.

Rem. 4. Dr. *Walker* ſays, He was uncertain whether he ever read the Book in Manuſcript, but only ſaw it with the Titles of the Chapters. This is contrary to what he had more than once affirmed, That he had read it, and particularly that Chapter concerning the Earl of *Strafford*; whereupon he diſcourſed with Dr. *Gauden*, and queſtioned, How he could ſatisfie himſelf to impoſe ſuch

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a Book on the World in the King's Name? P. 4. He ſays, *Dr.* Gauden *ſhewed me the Heads of divers Chapters, and ſome of the Diſcourſes written of them, and after ſometime ſpent in the Peruſal, he aſkt my Opinion of it*; which amounts to a Contradiction, ſcarcely to be excus'd by the Uncertainty of his Memory: But if he never read the Book in Manuſcript, how could he be ſo certain that the Book was of Dr. *Gauden's* Compiling? And indeed the Intenion of doing the King Service by ſuch an Impoſture, was in Dr. *Gauden* ſuch a Sin as the making of a Practical Lye, and in Dr. *Walker* who concealed it, and by Silence gave Conſent, a making himſelf a Party, which Dr. *Walker* from St. *Auguſtine* condemns as a thing not to be practiſed for the ſaving of the World.

Rem. 5. Whereas Dr. *Walker* ſays, That Dr. *Gauden* being aſked, How he could ſatisfie himſelf in writing ſuch a Book in the King's Name? That he replied, *Look on the Title*; and ſaid, *no Man uſeth to draw his own Picture.* This is overthrown by Mr. *Clifford's* Teſtimony, *p.* 4. of Dr. *Holling.* where it is affirmed, That Mr. *Royſton* ſhewed the firſt Proof ſheet to Dr. *Taylor*, the Title whereof was, *The Royal Plea*, which the Doctor ſaid would betray the Book, there being two Informers, *Cheltenham* and *Jones*, who would diſcover the Book by the Title, and therefore Dr. *Taylor* wrote to the King to have it changed, and had leave to call it Εικὼν Βασιλικὴ, which thoſe Informers could not underſtand being *Greek*. This Teſtimony concerning the Title, ſeems more rational than that which Dr. *Walker* reports from Dr. *Gauden*, who, as Dr. *Walker* reports, would excuſe himſelf for impoſing his Book on the World as if it were the King's, becauſe no Man uſeth to draw his own Picture. When I conſider Dr. *Walker's* ſubjoyning theſe probable Arguments to confirm his poſitive Aſſertion, and to convince his Reader; it minded me of the frequent Salvo's uſed by our News-writers, who having related a fictitious Story to fill up their Papers, are wont to add, *But this needs a Confirmation*; and then 'tis an hundred to one but they have made a falſe Relation. When we ſee a Man conſtantly uſing Crutches, we conclude he is an infirm Perſon; and we may gueſs at the ſtrength of the Doctor's Perſwaſion and Affirmation by the Cogency of his probable Arguments.

So that if this Relation was taken from Dr. *Walker's* own mouth, as Dr. *Goodal* aſſures me, and I am induced to believe, becauſe Dr. *Walker* ſays, *Sect.* 5. *p.* 34. That he had occaſionally, and when he had been deſired, declared the Subſtance of what he now

hath written. And I have been credibly informed, That Dr. *Walker* had often ſpoken too freely of this Affair in Coffee-houſes and to ſeveral Companies, not without much Variation in the Circumſtances from what he ſays he is now forced to write; and it hath been obſerved, that ſome Men have ſo long divulged their own Fancies, that at laſt they have believed them to be true; and to ſave their Reputation from being accounted vain Perſons, are ready to ſwear to what they have ſaid: In which I wiſh the Reader could find cauſe to excuſe the Doctor, and believe that what he hath reported is a true Story, and not a ſtrong Imagination, becauſe he teſtifieth of himſelf, That it is both naturally and morally next to impoſſible that it ſhould be ſo, *p.* 17. to which he would perſwade his Reader, becauſe his Story is ſo ſelf-conſiſtent in all its parts; which he ſays the *Aldgate Doctor's* is not.

Anſ. I think it as poſſible for Dr. *Walker* to tell a falſe Story after another Man, as for Dr. *Hollingworth*, and ſeeing they relate ſuch different Stories as cannot both be true, it is more likely that he that grounds his Confidence on the Relation of a ſingle Perſon, and tells the Story with many Imperfections, Inconſiſtencies, and Contradictions, though he make his Appeals to God for the Truth of it, as too many do in every Court, ſhould be adjudged to tell an Untruth, rather than he who proves the Veracity of his Relation by a much more conſiderable number of Men of good Reputation, than the Laws of God or Man require for the ending of Controverſies. And whereas he complains, *p.* 35. *That it is hard meaſure not to ſuffer a Man to reveal that, by concealing which he fears God is diſpleaſed, and he neceſſitated to labour under a continued Diſſatisfaction of Mind.* I wonder what Neceſſity forced him againſt his mind to conceal this Secret, when he being a Chaplain at *Warwick-houſe*, was under a great Temptation of being highly preferred by his Patrons, if at that time he had freely diſcovered it, and therewithal eaſed his Conſcience from that which kept him uneaſie forty Years together. He concludes after all his confident Affirmations and probable Arguments, as a Sceptick, *p.* 37. *If any Man can produce ſtronger Reaſons for the Negative part, I do not ſay only I will, but that I muſt believe that contrary part.* How vainly therefore doth he beſeech him that ſhall write againſt him to write nothing for the Truth of which he doth not make the like Appeals to God which he hath done, which I think no good Man will do upon ſuch uncertain Hearſays and probable Arguments, as Dr. *Walker* makes his Appeals;

Appeals; from doing whereof the Advertiſement of the Printer may be a Diſcouragement, *(viz.) That the Author coming to London to publiſh this Treatiſe, it pleaſed God before it was finiſhed at the Preſs, to take him to himſelf.* However, this Point we have gained by Dr. *Walker*'s Conceſſion, *That if any Man can produce more probable Arguments for the contrary Opinion, he muſt be of that Perſwaſion*, as Dr. *Walker* ſaid he would and muſt. Which I doubt not to perform, to the full Satisfaction of the Reader.

SECT. IV. *p.* 8. *Contains an Anſwer to Dr.* Hollingworth's *Poſtſcript.*

This Section which fills up fourteen or fifteen Pages, contains an inſolent and ſuperciliious Conteſt with a far better Man than himſelf. P. 8. Dr. *Holling.* ſays, *Some Men have with Induſtry endeavoured to perſwade the World, that the Book was a Forgery, and not of the King's Compiling*; and names the *Eſſex Doctor.* This Dr. *Walker*, the *Eſſex Doctor*, ſays, is an unlucky Omen, to ſtumble ſo at the Threſhold, becauſe he calls it an Objection againſt the King.

Reply. If the writing of the Book gained great Honour and Reputation to the King, then thoſe Objectors that denied the King to be the Author, did ſcandalouſly reflect upon his Majeſty: Dr. *Walker* grants the Antecedent, and therefore the Concluſion will follow.

P. 10. Dr. *Hollingworth*, *I could not believe that any Man could write at that Divine rate, but he that felt the Miſeries which ſuggeſt ſuch Thoughts and Heavenly Meditations.*

Dr. *Walker* inſtead of an Anſwer, ſays only, That this is borowed from Sir *W. Dugdale*, who agreed in the ſame Sentiment with Dr. *Hollingworth*, in theſe words: *The unlikelihood that any ſuch Expreſſions could flow from a Heart not oppreſſed and grieved with ſuch a weight of Sorrow as his was*, &c.

I believe that moſt judicious Perſons do herein agree with Dr. *H.* and Sir *W. D.* And Dr. *W.* grants it *p.* 11. That *our Affections are kindled by our preſent Circumſtances, and ſurpriſing Mercies or Calamities are Springs of ſuch Joy or Sorrow as ſharpen or ſet an edge on our Expreſſions, and inſtil ſuch an Air, Energy, and ſutable Eloquence, which the ſame Perſon could not reach at another time.* Dr. *Earle* agreed with Sir *W. Dugdale*, That no afflicted Prince, but K. *Charles* could pen ſuch Meditations.

Dr. *Walker*, *When a Man deſigns to perſonate another, he adapts his*

Words and Expreſſions with ſecond and third Thoughts, takes a great deal of Pains, uſeth a ſtudious Induſtry to fit every Thought to ſuch a Condition, every Affection to ſuch a Thought, and every Expreſſion to be a lively Εικὼν of ſuch a Paſſion or Affection.

Anſ. Now ſuppoſing that Dr. *Gauden* wrote that Book, he uſed a ſtudious Induſtry to imitate the King's uſual Words and Expreſſions, ſo that in Dr. *Gauden's* Opinion the King had a very excellent Train of Thoughts, and fit Words to expreſs them, not to be imitated without ſecond and third Thoughts, and great Pains and Induſtry. And whoever ſhall diligently compare the King's undoubted Writings with thoſe of Dr. *Gauden's*, will be fully convinced that neither for the Excellency of Thoughts or Elegancy of expreſſing them, the Doctor hath in any meaſure imitated the Stile of the King's Book; in which, as Dr. *W.* obſerves, *p.* 12. the Evenneſs of the Thought and Expreſſion, that Equality of the Stile and Affection, and the ſame Thread running quite through from firſt to laſt, may perſuade the Reader that it was not compiled by two ſuch different Men as Bp. *Duppa* and Dr. *Gauden*, but by that Great King, of whom Dr. *W.* ſays, *p.* 1. That *his Honour is ſecured by his acknowledged Wiſdom, celebrated Vertues, exemplary Patience, and Chriſtian Magnanimity in his Sufferings.* Now for Dr. *W.* to infer from the King's Sufferings, that he was not the Author of that Book, becauſe the Hurry of Miſeries which attended him, (as Dr. *W.* thinks) muſt diſtract and alter the Temper of his Mind, is an irreparable Injury to the Memory of that Good King, who as he was obſerved to be of an equal Temper of Mind, under various Conditions, ſo his Sufferings gave him Opportunity and Vacancy for ſedate and deliberate Thoughts: And (as the King acknowledged) occaſion'd great Improvement both of his Parts and Pious Devotions; which all that knew him could teſtifie, neither his Victories nor his Overthrows could at any time cauſe him to intermit. Of which we have this remarkable Inſtance, That twenty Years before his death, the News of the Aſſaſſination of his great Favourite the Duke of *Buckingham*, being brought him while he was at Prayer, he took no other notice of it, than to apply himſelf more earneſtly to his Devotions. Nor was he more diſturbed at that ugly Sentence for his death: And when the Commiſſioners at the Treaty in *Newport* inſiſted on their Unreaſonable Demands, he told them, *He could with more comfort caſt himſelf on his Saviour's Goodneſs to ſupport and defend him from all Afflictions that might befal him, rather then*

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for any Politick Conſiderations which might ſeem to be a Means of reſtoring him, to deprive himſelf of the Tranquility of his Mind.

P. 13. Dr. *Walker* objects againſt Dr. *Hollingworth*, that he ſaith in that Page, That the Book was ſent by a truſty Meſſenger to Mr. *Simmonds* from the King. But p. 39. That he deſired Bp. *Juxon* to get ſome truſty Friend to look it over, and put it into exact Order: And hereupon he inſults over Dr. *Hollingworth* as having a bad Memory, and publiſhing things inconſiſtent, &c. Whereas he that ſhall obſerve how Dr. *Hollingworth* diſtinguiſheth the time, *viz. That in the Year* 1647, *the King ſent the moſt conſiderable part of his Book, which was in looſe Papers, to Bp.* Juxton *to get it put into good Order; the Biſhop ſent it to Sir* J. Brattle's *Father, who having digeſted and tranſcribed it, was conveyed back to the King; and being perfected by the addition of more Chapters, and made ready for the Preſs in the Year* 48, *was ſent to Mr.* Simmonds *to publiſh it.* Theſe Relations agree ſo well, and Sir *J. Brattle*'s Teſtimony was ſo authentick, that Dr. *W.* was well aware it would be too hot for his Fingers.

This Dr. W. confeſſed March 23, 1690.

It is highly probable that more Copies than one were tranſcribed from the Original written by the King's hand, 1. Becauſe of the great Eſteem the King had for it. 2. The great Fear leſt one or two Copies might fall into the hands of his Enemies, as his Cabinet did at *Naſeby*. 3. Becauſe the King was adding to or altering of ſome parts in the Original a little before his cloſe Impriſonment. I have ſhewed Reaſons to induce the Reader to believe that, Dr. *Symonds* had a perfect Copy by which it was printed, and by it he was enabled to correct the Proof-ſheets: And it is poſſible, that Dr. *Gauden* might cauſe a Copy of this to be tranſcribed by Mr. *Gifford*, as Dr. *Walker* thinks. Mr. *Clifford* declares, That the King for fear the Original ſhould be loſt, ordered Mr. *Odert*, Secretary to Sir *Edw. Nicholas*, Principal Secretary of State, to tranſcribe it, and lodged the Original in the Marqueſs of *Hartford*'s hands. And by the Copy of Mr. *Odert* he *(i. e.)* Mr. *Clifford* and Mr. *Milbourne* did print the Book. And further he ſaith, That he never heard, nay, that he was ſure that Dr. *Gauden* was never concerned in that Book by which Mr. *Milbourne* and Mr. *Clifford* printed it: And Mr. *Milbourne* the Printer, and Mr. *Clifford* who were concerned in the printing of it, ſay, That the Copy by which it was printed came to his hands all at once.

Sect.

Sect. 5. *p.* 23. Is an Anſwer to a Treatiſe intituled, *Reſtitution to the Royal Author*, wherein is ſet down this *Memorandum* of the E. of *Angleſey*, on a printed Copy of the King's Book: *K.* Charles *the Second and the Duke of* York, *did both (in the laſt Seſſions of Parliament* 1675, *when I ſhewed them, in the Lord's Houſe, the written Copy of this Book, wherein are ſome Corrections and Alterations, written with the late K.* Charles *the Firſt's own hand,) aſſure me, that this was none of the ſaid King's Compiling, but made by* Dr. *Gauden, Biſhop of* Exon; *which I here inſert for the Undeceiving others in this Point, by atteſting ſo much under my Hand,* Angleſey.

Anſ. Whether the whole, or any part of this *Memorandum* were the Hand-writing of the E. of *Angleſey*, is not proved, and therefore the *Author* of the *Reſtitution* might more freely reflect on it, ſuppoſing it not to be the Earl's; and that, Firſt, by the Impropriety of the Expreſſions, as calling his them *Royal Highneſs*, which was the proper Court-phraſe (*the D. of* York;) but what is more material, is that both the King and Duke ſhould aſſure him, That this was none of K. C. 1ſt's Compiling, but made by Dr. *Gauden*, Bp. of *Exeter*, which is a greater Impropriety to call him that dyed Bp. of *Worceſter*, Bp. of *Exeter*; which *Charles* the 2d muſt needs know, having had ſo great a Conteſt with him when he granted him the Biſhoprick of *Worceſter*, who had a Promiſe of *Winchester*; of which Dr. *Walker* gives a large account, *p.* 15, 16, 17, 18. And whereas the Earl ſays, they both did aſſure him, *&c.* Quere what Arguments they uſed; Dr. *W.* himſelf would not have taken their bare Words for an Aſſurance, ſeeing that he ſtill reſerved a liberty to diſſent from what he ſays, *He was ſo well perſwaded of, as of any matter of Fact, if more probable Arguments were produced.*

But againſt the bare Word of this Royal Pair, the Author obſerves the publick Acts of *Charles* the 2d, who *Anno* 1660, gave Mr. *Royſton* (as a Requital of printing his Father's Book,) the ſole Priviledge of printing all the Works of K. *C.* 1ſt, among which this Book hath a particular Character of Recommendation; the ſubſtance of the Priviledge is in theſe words, Charles *the Second*, &c. *whereas we have received ſufficient Teſtimony of the Fidelity and Loyalty of our Servant* Richard Royſton, *and of the great Loſſes and Troubles he ſuſtained for his Faithfulneſs to our Royal Father of Bleſſed Memory, and Our ſelf, in printing and publiſhing many Meſſages and Papers of our ſaid Bleſſed Father, eſpecially thoſe moſt excellent Diſcourſes and Soliloquies by the Name of* Ἐικὼν Βασιλικὴ; *Know ye, that it is our Royal Will and Plea-*

Pleaſure, and we do by theſe Preſents grant to the ſaid Richard Royſton, *&c. the ſole printing and publiſhing of the ſaid Meſſages, Papers, and Diſcourſes contained in the Book intituled,* Reliquiæ Sacræ Carolinæ, *with other Papers and Declarations concerning our ſaid Royal Father* &c.

The ſame Priviledge was granted to Mr. *Royſton* by K. *James* the Second, *Anno* 1685, whence the Author of the *Reſtitution* leaves it to the Readers to judge, whether theſe publick Declarations of both the Kings, made with all the Circumſtance of Advantage, are to be believed before a blind Manuſcript written by a doubtful Hand, and grounded on a private Relation, to which may be added, that K. *James* the Second in a Letter from *Rochester* before his Departure, quoted a Paſſage out of his Father's Book, *viz. There is but little between the Priſons and the Graves of Princes.*

To this Dr. *W.* anſwers, That Kings are not ſo Critical as to inſpect the Particulars of their Royal Grants.

To which it may be replied, That if they had been well informed, that this Book was written by Bp. *Gauden*, (as the Memorandum ſays they did affirm,) it was a Crime, *Laſæ Majeſtatis*, to ſay they publickly and perſonally atteſted that to be their Father's, when they believed the contrary.

To this Dr. *Walker* rejoyns an Anſwer by a Parallel Caſe, *Of a Printer's having a Licenſe to print* K. David's *Pſalms, containing in number* 150; *Would this* (ſaith he) *prove that* David *was the Pen-man of them all? No, ſay I, becauſe the Titles prefixt to many of the Pſalms declare that ſome of them were penned by other Authors, as* Moſes *who lived long before* David, Heman, Aſaph, *&c. who lived after him; and yet the Denomination may be taken from the greater part of the Pſalms, which are acknowledged to be* David's.

But how could that King give a Priviledge to print his Father's Works, if he knew that the Εἰκὼν, which is eſpecially recommended, and for the ſake of which the Collection was made, were not his Father's? But as if this Objection had been foreſeen, it is ſufficiently confuted by the Diſtinction made by both the Kings, between the Εἰκὼν Βασιλικὴ, which they own to be their Royal Father's, *and other Papers and Declarations concerning their Royal Father*; for the drawing up of which, they conceived he made uſe of his Miniſters and Secretaries, though it be well known, that his Majeſty of Bleſſed Memory, was wont not only with great Deliberation to review the firſt Draughts, but taking his Pen in hand, to tell them merily, *That he was a pretty good Cobler*; and made ſuch Additions and Alterations

rations as he thought fit; insomuch as they who knew him most intimately, affirmed, That if he had been a Secretary to any other Prince, he would have been esteemed as an Oracle.

But here it may be enquired, How the two Kings were so well assured themselves, that the Book was written by Bp. *Gauden*, as to assure others of it? Whereas Dr. *Walker* says, That Dr. *Gauden* himself knew not to his dying day, whether *Charles* the Second ever knew it, but by Conjecture, because the Duke of *York* knew it. It seems then the King must have the certainty from the Duke; and he that considers the Circumstances in which the Duke was, and what Dependance for Certainty might be grounded on his solemn Words, especially when the Cause of his espoused Church of *Rome* was interposed, will not be easily persuaded, *Jurare in verba*; It is too evident how little he regarded either the Reputation or the Desire and Charge of his dying Father, *p.* 138. of that Book, *viz. I intreat and require you, as your Father and King, That you never suffer your Heart to receive the least Check against, or Disaffection from the true Religion established in the Church of* England, *&c.*

But the Author of the *Restitution* urgeth a more considerable Objection, *p.* 24. of Dr. *Walker*, *That in the written Copy of this Book (the Memorandum says,) there were some Corrections and Alterations written by* K. Charles's *own hand*; *which the Author of the* Restitution *presseth as an Argument, that the King was the Author, or otherwise there could be no reason given for his Majesty's correcting the Manuscript, and suffering it to pass as a Book of his own Composure*; *for without question the King knew of the printing of it, having sent to* Royston *to prepare his Press for something that he would send him to be printed, four Months before.* And the whole Book, as Dr. *Walker* owns, was in the Printer's hands in *December*, and the Copies published about the end of *January*; of which the King most probably was certified, it being his great Concern.

Yet Dr. *Walker* answers, *That what the Corrections by the King's own hand seemed to his Adversary to be a Reason of, seems to* Dr. Walker *to be quite contrary*; *and says, That he assuredly believes this corrected Copy was that sent by the Marquess of* Hartford, *from* Dr. Gauden.

To which it may be replied, That as Dr. *Walker* says, it is not certain that Dr. *Gauden*'s Book was ever delivered to the King; of which as hath been acknowledged by him, the Doctor had never any notice. Nor, *secondly*, that the King had leisure at that important Season, being worried by the Divines that were sent to him,

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in a tedious Diſpute concerning Church-Government, which he ſo well defended againſt them, as in the Account printed in his *Reliquiæ Carolina*, which no Man did ever queſtion to be the King's own, but alſo by the Commiſſioners who were limited to a certain day, and by Delays and Unreaſonable Demands againſt both his Honour and Conſcience, ſo perplexed him, that he had but little time or heart either to View or Correct another Man's Writings. But, *thirdly*, if Dr. *Gauden*'s Copy ſent by the Marqueſs, was the Copy that was corrected by the King's own hand, as Dr. *Walker* ſays he verily believes; then do I aſſuredly believe, that it was not that Copy by which the Book was printed, 1. Becauſe Dr. *Walker* ſays that Dr. *Gauden* having no return from the King concerning his Approbation and Publiſhing of the Book, ſent the laſt parts of it to the Preſs by Dr. *Walker*, in *December*, ſee *p.* 33. whereas he acknowledgeth, that Mr. *Herbert* and Mr. *Levet* might ſee the corrected Copy at the *Iſle of Wight*, as Sir *W. Dugdale* affirms they did, and they attending his Majeſty till he was made a cloſe Priſoner, and by a Vote of the then Parliament for Non-addreſſes, and the impriſoning his Sacred Perſon in *Hurſt-Caſtle*, by order from the Army; which was, as *Whitlock* in his Memoirs notes, to be on the 4th of *December*: The King had no opportunity after that to ſend Dr. *Gauden*'s Book to the Preſs. And Dr. *Walker* ſays, That Dr. *Gauden* would not write for a return of that Copy, but ſent another. So that the Premiſes conſidered, it is moſt probable that the whole Book was long before finiſhed by the King, with the Corrections viewed and brought into order, and fairly tranſcribed by Sir *John Brattle* and his Father, as Sir *John* hath atteſted; and then the Original returned to the King, who had it by him at the *Iſle of Wight*: But the Copy written by Sir *J. Brattle* and his Father, or which is more probable, by Mr. *Odert*, (for it was tranſcribed more than once, for fear of miſcarrying.) Was the Copy recommended to Mr. *Simmonds* to fit it for the Preſs? who moſt probably did procure the printing of it, becauſe the Proof-ſheets were ſent back to him as they were printed off, as Dr. *Walker* confeſſeth in a memorable Story, *p.* 30. And this anſwers thoſe two Objections made by Dr. *Walker* p. 25. *If the King himſelf had been the Author, why was not the Book in his own Hand-writing, as well as the Corrections and Alterations? And why any Corrections of a fair Copy, if he had finiſhed the Original himſelf before it was copied? Or why if he ſent it to be printed, did he not ſend the corrected Copy rather than an imperfect one which need-*

ed his Correction and Alteration? All theſe Queſtions are briefly anſwered thus: The King's Book which was both written and corrected by his own hand, as Mr. *Levet* affirms, was tranſcribed fairly by another hand, and the Tranſcript ſent to the Preſs, the Original being returned to the King at the *Iſle of Wight*; and this is the Reaſon why the corrected Copy was not ſent to the Preſs. *P.* 20. Dr. *Walker* ſays, *That in more than forty Years there may be ſome Miſtake in Sir* J. B. *of other Papers for theſe, or ſome other lapſe of Memory*, &c. *Reply*, And why might not Dr. *Walker* in forty Years be guilty of a Miſtake or Lapſe of Memory about a Matter in which he was leſs concern'd than Sir *John*, for Dr. *Walker* ſays, *He never read the Book in Manuſcript*, which Sir *John* tranſcribed, and affirms it ſtill to have been the King's own hand. And why might he not miſtake Dr. *Gauden*'s declaring it to be his Book, when he declared only that he publiſhed the King's Book; though I ſee no ground to believe either. As for the corrected Copy, it will appear that the whole Book as well as the Corrections was the King's Hand-writing, by this following Teſtimony under Mr. *Richard Duke*'s hand communicated to me: *Sir, I confeſs that I heard Major* Huntington *to ſay more than once, That whilſt he guarded* Charles *the Firſt at* Holmeby-houſe, *(as I remember) he ſaw ſeveral Chapters or Leaves of that Great King's Meditations, lying on the Table, ſeveral Mornings, with a Pen and Ink, with which the King ſcratched out or blotted ſome Lines or Words of ſome of them. Upon which I muſt alſo confeſs, that I concluded they were originally from the King: but others have drawn a contrary Argument from the King's correcting the Papers; yet I put this under my hand, that the Major told me, That he did ſuppoſe them originally from that Learned Prince. Which is the* Totum *that can be intimated from, Sir, your humble Servant,* Richard Duke. This was written to Dr. *Charles Goodall, June* 15, 1692, from whom I received it.

This ſhews that the King was wont to correct his Meditations ſhortly after his penning of them; and the whole was his Hand-writing, as well as the Corrections from the beginning.

The Author of the *Memorandum* ſaith, *That he inſerted it there (that is, in the void Leaf of a ſmall printed Copy,) for the Undeceiving others in this Point.*

Anſ. I ſhould gueſs that the Earl was ſcarcely undeceived himſelf in this Point, by the little heed and care which he took for the undeceiving of others: For firſt, *It is likely*, ſays Dr. *Walker*, *that*

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no Eye had ſeen it from the time of the writing of it. Nor did I ever hear that he declared to any other, though I preſumed to ask the Reverend Doctor *Richard Anſley*, the Earl's Son, and Dean of *Exeter*, concerning it: and I agree with Dr. *Walker* in this, *That if Mr.* Millington *had not caſually opened it, it might have fallen into the hands of one that either had not regarded it, or would have concealed it.* p. 31. If the Earl had been fully convinced of the King's Relation, and intended to Undeceive others, as by the *Memorandum* it ſeems he intended to do, what ſhould hinder him to have made a more publick Declaration of a Truth, for which he had the Authority both of the King and Duke, not only to ſecure him, but to gratifie him for publiſhing what they were ſo willing ſhould be known: And if this thing was done in the Houſe of Lords, (as the *Memorandum* ſays) and where ſo great a Concourſe was, and a Matter fit to be known, was offered the King, *(viz.)* the ſight of his Father's Book wherein were the Corrections and Alterations written with the King's own hand, it's probable it was ſhown to ſome of the Nobles, who alſo might hear the Diſcourſe, and yet it was not ſpoken or dreamt of until this *Memorandum* was by chance opened ſome Years after. Anno 1675

Laſtly, I ſhall believe, unleſs the ſight of that Book convince me of the contrary, that it was wholly written with his Majeſty's own hand, as well as the Corrections, becauſe I have the Teſtimonies of many competent Witneſſes to induce me ſo to believe, *viz.* Mr. *Levet*, Mr. *Herbert*, Major *Huntington*, and that Captain who was converted by it, when the King was even ready to die on his Croſs. Nor can I believe that the Noble Earl did write that *Memorandum*, as we have it; there are many in *London* can counterfeit any Man's Writing: We know how his Majeſty was abuſed by counterfeiting his Broad-Seal; but neither doth the *Memorandum* ſay, That the Book was not of the King's Writing, only that the Corrections were, which excludes not the other; and though that particular Book were not, yet one there was written wholly by the King, as is irrefragably proved. I deſire the Reader therefore to take notice, that I reflect not on the Earl's hand, for which we have no Proof, and becauſe we hear not of any thing ſpoken or done by the Earl to Undeceive the People in that Point, which if he had been willing to do, he could never have a better opportunity than then when the King, the Duke, and as we may believe, a great number of the Lords, the higheſt Judicature of the Nation were in the

Houſe; then, I ſay, was the fitteſt time (if the Earl had been as willing to Undeceive the Nation, as the King and Duke were,) and the faireſt opportunity to do it, by ſhewing them the Book, many of the Lords then preſent knowing the King's Hand, and not to leave it in a void Leaf of a Twelve-peny Book, left undiſcovered to the day of his death: I may alſo preſume that that Learned Earl (who was as great a Lover of Truth as of Books,) having ſuch a Book ſometime (how long I know not,) in his hands, would either before or after it had been ſhewn to the King and Duke, have compared the Print with the Copy; and then if he had found any conſiderable Alterations, he would have mentioned them in his *Memorandum*, as the Ground of being undeceived himſelf, and a farther Means to Undeceive the Nation. And thus much for the *Memorandum*, which I think never did Undeceive any except Dr. *Walker*.

P. 6 and 7. Dr. *Walker* affirms, *That Dr.* Gauden *had taken the Covenant*; If this be true, I ſee no cauſe why he ſhould have a Promiſe of the beſt Biſhoprick in *England*, though he might be preferred to that of *Exeter* for other good Services which he did after he became a Convert, and wrote againſt the Covenant; for when Dr. *Reynolds* that had taken the Covenant, and as ſome ſay the Engagement, was preferred to *Norwich*, which is much better than *Exeter*, and other Biſhopricks were offered to others that were leſs deſerving. And, *p.* 129. of his *Anti-Baal Berith*, he calls God to witneſs, that *Exeter* was granted him by the King's Favour, and the general Deſire of the City and Dioceſs of *Exeter*, without any his own or others ambitious procuring or ſolliciting in his behalf, I cannot perſwade myſelf, that if Bp. *Duppa* and thoſe other great Men to whom the diſpoſe of the Biſhopricks was committed, had known that Dr. *Gauden* had written the King's Book, would have ſet him below Dr. *Reynolds*, and divers others that had done leſs Service, if there had been no other reaſon for it but to engage him to Silence in ſo important a Secret.

But what if Dr. *Walker* do ſlander his Patron Dr. *Gauden*, and it ſhould appear that he never did take the Covenant, no not in any ſence? I have ſo much Deference to the Worth of that Biſhop, as well as Gratitude, as he was my Patron, that I ſhall propoſe the Reaſons why I think Dr. *Walker* hath injured him in this particular; and if it appear to the Reader that Dr. *Walker* is injurious in this, he will be induced to believe, that he is not to be credited in his other

other Relation, *viz. That Dr.* Gauden *told him, that he wrote the King's Book.* P. 275. of the *Anti-Baal*, The ſame Objection was made and anſwered as followeth: *For Dr.* Gauden's *making one of the Number of his Covenanters, as Mr.* Crofton *reckoneth without his Hoſt. To ſatisfie Mr.* Crofton *and the Libeller's Curioſity, who go by Hearſay, Dr.* Gauden *aſſures the World, That he never took any Oaths but thoſe appointed by the Law, no Proteſtation nor Engagement, no League, Vow, or Negative Oath; and for this Covenant he offered freely to ſome principle Authors of it, his many juſt Scruples and Objections againſt it, both as to its Matter and Authority: He had ſome of their Anſwers under their Hands, agreeable to that Sence his Charity was, and is willing to interpret the meaning of the Covenant, to reform, not ruine Epiſcopacy; then he declared publickly his Judgment for Biſhops and Epiſcopacy, to be ſuch as now it is, That he neither could, nor ever would aſſent to the Covenant in any Sence, but ſuch as was in his Freedom to refuſe, and conſiſtent with his former Oaths, the Laws of the Land, and the Preſervation of Epiſcopal Government in its juſt Rights and Enjoyments, in Piety, Loyalty, and in thoſe Duties of Equity and Charity, which he owed to God and Man. Further than this, Dr.* Gauden *never approved nor owned the Covenant, nor ever ſhall any part of it: How good ſoever it ſhall ſeem in ſome things and Expreſſions, yet an evil Sence muſt not be covered under good Words, nor any Godly Expreſſions be afterwards wreſted to abet Ungodly Actions; the whole Maſs of the Covenant ſeemed to be ſweetned by thoſe general Salvo's and Reſtrictions put into it,* Of having Regard in all things to the Word of GOD, to the Duties of Mens Places and Callings, and to the Power of Godlineſs. *Let Mr.* Crofton *keep to theſe, and ſo keep his Covenant, for ſurely theſe can bind no Man to any thing injurious to any honeſt Man, or honeſt Office in Church or State. Of Dr.* Gauden's *free and publick Declaration of his Judgment as to the Covenant in general and particular, Hundreds beſides God and his own Conſcience, are Witneſſes; and if ſuch a Declaration of his Sence, what ought to be the meaning of it in Conſcience and Honeſty, will add any ſtrength to Mr.* Crofton's *Sence of it, or the Deſign of making it Sacred not Sacrilegious, much good do them: I believe they will ſooner be drawn to Dr.* Gauden's *ſober Epiſcopacy, than to their Preſbyterian Exorbitancy, which he ever openly abhorred, and never ſecretly complied with; if he had, it had been as much againſt his Conſcience as againſt Reaſon, Law, Juſtice, Charity, and Religion; and he muſt have had no Peace till he had publickly repented, and recanted ſuch Diſſimulation, which he abhors as Hell.*

That Dr. Gauden *had taken the Covenant.*

Now

Now though ſome Men might expect that the Doctor ſhould have poſitively declared, that he never took the Covenant, and think theſe large Circumlocutions to be but an Evaſion, and raiſing of Duſt to blind Mens eyes, let the Reader reflect, That in the firſt place he writes this to *aſſure the World* that he never took any Oaths but thoſe appointed by Law, which he expreſly denyeth the Covenant to have been: And the Doctor knew that Oaths are generally to be taken in the uſual ſence of the words in which it is penned, and according to the meaning of thoſe who impoſe it. 2*ly*, That he expreſly mentioneth any Engagement, League, or Vow, under which Terms the Covenant muſt be comprehended. 3*ly*, That he declared publickly his Judgment for Biſhops and Epiſcopacy, as by Law was eſtabliſhed in *England*, p. 277. which the Covenant diametrically oppoſed. 4*ly*, That he never would nor could aſſent to the Covenant in any Sence, but ſuch as was conſiſtent with his former Oaths, the Laws of the Land, and Preſervation of Epiſcopal Government in its juſt Rights and Enjoyments, *&c.* all which the taking of the Covenant directly oppoſed. 5*ly*, That his Compliance with the Presbyterian Exorbitance would have been ſuch a Diſſimulation as he abhorred as Hell. And after all this publiſhed to aſſure the World againſt that Objection, *viz. That he was one of the Number of Covenanters*; which he ſays Mr. *Croſton* reckoned him without his Hoſt. I ſhould think it a very ſtrong Argument (that though he ſhould have told Dr. *Walker* that he wrote the King's Book,) he were not to be believed being *Teſtis ſibi inconſiſtens.*

If there be any Faith or Honeſty in Men, theſe Reaſons which Dr. *Gauden* gives may ſatisfie the Reader that he never took the Covenant, for Page 178, he declares, *That if the Parliament had been full, they had not any power to make, take, or impoſe any Oath contrary to the Laws of* England, *which they were entruſted to obſerve, not to break, abrogate, or change without the K.'s Conſent.* And in the ſame Page he ſaith, *He is confident he doth thoſe Men no Injury, who were the chief Engines and Charioteers, to ſay, they did all things more out of Polity than Piety; and by this Covenant they intended the advance of a Party, not of the Publick Intereſt, and our Laws,* Ad quas evertendas nemo ſobrius acceſſit: Which he thus *Engliſheth, To the Subverſion of which by popular Combinations and Covenantings without the Prince's or Supream Power's Conſent, no Man comes but drunk with Pride, or Paſſion, Ambition, Covetouſneſs, or Superſtition.* And in p. 279. he ſays, *It is Per-*

jury

jury to take a falſe and unjuſt Oath, as well as to break a true and lawful Oath. Now who will believe Dr. *Walker*, ſo as to think Dr. *Gauden* to be guilty of all theſe horrid Crimes, which he condemns in others. In Page the 69th, he ſays, *That in the intended Sence it was execrable, and that every ſuch Covenanter muſt be ſo to GOD and Man— notwithſtanding the remaining Lords and Commons in the two Houſes, and the* Scottiſh *Commiſſioners, and the Aſſembly* (all Sacred no doubt,) *did take the Covenant*, Sept. 11th, 1643: Which he ſcoffs at in p. 70, and in *p.* 71. he declares what he means by the words Oath, Vow, and League, ſaying, That *no Vow, Oath, League, or Sacred Covenant can bind contrary to our Duty to God, the King, the Country, the Church and Laws under which we live.* In *p.* 80. That *the Authority impoſing it was not Legal.* And in *p.* 81. *That ſuch Vows bind to nothing but the breaking of them.* And in *p.* 111. *That we read not of any Covenant ever ſo impoſed, or taken by any Subjects without or againſt the Conſent of their Soveraign's Power; but it proved a bloody Iſſue, hardly cured with a Miracle, and that after the Effuſion of much Civil Blood.* P. 184. He tells his Reader how the Covenant was blaſted by the *Oxford* Reaſons. And *p.* 185. *That this Combination againſt Epiſcopacy without doubt firſt damnified and deſtroyed the former King: Of which* (ſaith he) *I have greater grounds than it is fit to tell all the World.* That it was contrary to the Oaths of Allegiance, Supremacy, and Canonical Obedience, he proves at large, *p.* 189, 195, 197.

Now what a Monſter of Men muſt he be, that knowing all theſe things before, ſhould take ſuch a Covenant in any ſence whatſoever, or having taken it, ſhould expect ſo great a Preferment as the Biſhoprick of *Winchester*? Here then we have Dr. *W.* brought to this Dilemma, If Dr. *Gauden* did take the Covenant, he was guilty of all that he condemned in others, *(ut ſupra;)* and then that Argument which Dr. *Walker* urged to his Tutor, whereby he ſays he could have ſilenced him, *viz. That Dr.* Gauden *wrote the Chapter againſt the Covenant, becauſe he ſpake ſo much in favour of it*; is very weak: And if he wrote not that, then probably no other of that Book. And if he did not take it, (as I am in Charity convinc'd he did not,) how Criminal was Dr. *Walker* to publiſh to the World, to the Defamation of his good Patron, that communicated his Secrets to him, that he was ſo vile a Man as to make himſelf guilty of all thoſe horrid Crimes abovementioned: and then alſo it is very probable, that he that durſt raiſe ſo evil a Report of Dr. *Gauden* as

to

to the Covenant, might presume to fix this Phantome of his own on the Doctor, *That the Doctor told him, that he made the K.'s Book.* And whether Dr. *Gauden* did affirm it to Dr. *Walker*, or Dr. *Walker* misreported Dr. *Gauden*, both, these Testimonies are very infirm, and cannot stand against the opposite Reasons and Authorities.

P. 32. Dr. *Walker* answers to four things objected by Sir *W. Dugdale*, *The most material*, he saith, *is concerning Major* Huntington, *from whose mouth, he says he will in the Faith of a Christian declare, without diminution or wresting of it*, (which he says was this,) *p.* 33. *When that Book was published, and so confidently reported to be the King's, then surely, or I believe* (here something is wanting, or his hand trembled,) *these are the Papers I see him so usually take out of his Cabinet; but this was but my Conjecture, and I never declared it to be otherwise, for I assure you, I never read one Line or Word of the Papers in the King's hand; and I cannot say there was one Passage in these Papers which is this printed Book, for how should I never having look'd into them.* This Account of Major *Huntington* he says he faithfully relates as in the sight of God.

Now if Dr. *Walker* be proved by several Witnesses of good Credit, to have reported a Relation greatly different from that which the Major gave to several Friends and Relations at several times, concerning the Matter in question: I suppose the agreeing Testimony of several such competent Witnesses, will greatly invalidate Dr. *Walker*'s Relation; and if the Reader shall be convinced that Dr. *Walker* hath misreported Major *Huntington*'s Testimony, it may be a Prejudice to his Report of Dr. *Gauden*'s: Now first Dr. *Walker* confesseth, *p.* 32. 'That he often heard Major *Huntington*'s Testi-'mony to be this, *That whilst he attended his Majesty, or had the guarding of him, he saw the King frequently take these Papers out of his Cabinet, and sometimes read them, sometimes wrote more; and that when he saw the Book, he declared, Those Chapters in it were those very Papers he had so seen.* Which two Relations are contradictory. Now it is very probable, that what Dr *Walker* affirms he so often heard alledged as Major *Huntington*'s Testimony, might come to the Major's ears in his Life-time, and had he disliked it, would have contradicted it to such Friends as inquired the Truth of that Business, whose Testimonies I shall now set down; And first, the Testimony of the Learned Dr. *Robert Hall*, Son of the Famous *Joseph Hall*, Bishop of *Exeter*, who was Treasurer of the Church of St. *Peter*'s *Exon*, to whom the Major was near related by his Marriage, and with whom he

he ſojourn'd ſometime at *Cliſt-hidon*, the Doctor's Benefice: this Reverend Dr. *Hall* hath told me and others, 'That Major *Huntington* 'waiting on his Majeſty at *Holmeby*, aſſured him, that he had ſeen 'the King writing ſome of thoſe Papers, which the Major had op-'portunity to read, and knew that ſuch as he did then read, were 'the ſame as are now printed. To this of Dr. *Hall*, I add that of *Richard Duke*, Eſq; and Juſtice of the Peace in *Devon*, who lately declared to me and another Judicious Divine, 'That he heard the 'Major affirm the ſame, almoſt in the ſame words.

And Sir *Will. Courtney*, a Perſon of great Honour, (as I am credibly informed) when this Relation was read or told to him, as Dr. *W.* reported it, was pleaſed immediately to ſay, 'That he well 'knew the Major, and had heard him aver the like Report as Mr. '*Duke* and others have declared.

Theſe Evidences confirm what Dr. *Hollingworth* relates, *p.* 21. of his Defence, *That a Non-conforming Miniſter told him*, (viz.) *That Major* Huntington *told him with his own mouth, That he procured ſome Papers that made up part of this Royal Book from the hands of* Fairfax *the Parliament General, which were taken after* Nazby *Fight, and kept by the Lord* Fairfax; *and that afterward the ſaid Major preſented them to the King with his own hand.* Dr. *Hollingworth* adds, *I ſpare the Man's Name for particular Reaſons; but if I am called to do it, I will depoſe the Truth of his Saying ſo upon Oath.* But I hope the Teſtimonies now following will prevent that labour; the firſt is that of the Reverend Mr. *Will. Read*, Archdeacon of *Barnſtable*, in theſe words: 'I do 'hereby Certifie, That I dining with Bp. *Lamplugh* at his Palace 'in *Exon*, ſome Years ſince, there hapning ſome diſcourſe concern-'ing K. *Charles* the Firſt his Ἐικὼν Βασιλικὴ, and ſome ſaid there was 'a Doubt made, Whether the ſaid King were the Author of the 'ſaid Book or no? I told the Company, then at the Table, That 'I had heard from ſeveral Perſons of good Credit, many Years a-'go, that one Major *Huntington* did affirm, That after *Nazby* Fight 'he took that King's Cabinet, wherein ſeveral Meditations of the 'ſaid Book were, written with his own hand; and that he after-'wards delivered them into the King's own hands, which he re-'ceived with very much Joy, and gave him many Thanks for re-'ſtoring them to him. And I do farther Certifie, That one *Rich.* '*Duke*, of *Otterton*, in the County of *Devon*, Eſquire, being then at 'the Biſhop's Table, did poſitively affirm, That what I had repor-'ted concerning Major *Huntington* was true, he knowing well the

'ſaid Major, and having heard him with his own mouth affirming 'to him, that what I have above ſet down was true: In witneſs 'whereof I have hereunto ſet my Hand this 18th day of *July*, *A.* 'D. 1692. *Will. Reade*, Archdeacon of *Barum*.

This is confirmed by that of Mr. *Cave Beck*, p. 27. of Dr. *Hollingworth*'s *Character of* Charles *the First*, in theſe words: 'That 'ſome Years after the King's Tryal, Major *Huntington* at *Ipſwich* aſ-'ſured me, That ſo much of his Majeſty's Book as contained his 'Meditations before *Nazby* Fight, was taken in the King's Cabinet, 'and that Sir *T. Fairfax* delivered the ſaid Papers unto him, and 'ordered him to carry them to the King: And the Major affirm-'ed, that he read them over before he delivered them, and that 'they were the ſame for Matter and Form with thoſe Meditations 'in the printed Book, and that he was much affected with them, 'and from that time became a Proſelite to the Royal Cauſe. He 'alſo told me, That when he delivered them to the King, his Ma-'jeſty appeared very joyful, and ſaid, *He eſteemed them more than all* 'the *Jewels he had loſt in the Cabinet*.

P. 10. of Dr. *H.*'s *Defence*, he repeats this Paſſage, 'That Dr. '*Meriton* dining with Sir *T. Pilkington*, the late Lord-Mayor, he hap-'ned to meet with Dr. *Walker* at that Table, where Dr. *Walker* with 'his uſual Confidence aſſerted Dr. *Gauden* to be the Author of the 'King's Book: On which Dr. *Meriton* turned upon him with the 'Story of Mr. *Simmonds*'s communicating the whole buſineſs to Dr. '*Gauden*. Upon which he was ſo confounded that he had nothing to ſay for himſelf; which being ſeconded by Mr. *Marriot*, then Chaplain to the Lord-Mayor, who heard the whole Diſcourſe, and withal the Silence that he put Dr. *Walker* to; Dr. *Hollingworth* ventured to give the World an account of it in Print, 'This, ſaith 'Dr. *Hollingworth*, p. 5. of the Character of *Charles* the Firſt, is ſo 'true, and will upon juſt occaſion be atteſted by others as well as 'myſelf, that I do here in the face of the World, challenge Dr. *Me-'riton* or Mr. *Marriot* to deny one Syllable of the Subſtance of it, 'either as to the one in telling his Succeſs in the Diſpute, or the o-'ther juſtifying it as really true.

In *p.* 11 of Dr. *H.*'s *Defence*, he ſays, 'That Mrs. *Simmonds* being 'askt by him, How far her Husband was concerned in the King's 'Book? And what ſhe knew of it? She anſwered, That going in-'to her Husband's Study, ſhe ſaw on the Table a Book in Writing, 'which ſhe knew not to be her Husband's Writing, ſhe asked him 'whoſe

'whoſe it was; which he turning her off with bidding her mind 'her own buſineſs, ſhe deſiſted from further Enquiry. The King's 'Murder following quickly after, ſhe told me her Husband never 'joyed himſelf, but fell ſick, and died the 29th of *March* follow-'ing; and throughout his whole Sickneſs he declared the Book was 'the King's Book. And *p.* 26. Dr. *Hollingworth* ſays, 'That Mrs. '*Simmonds* dining ſome Years ſince at a Citizen's Houſe who a-'ſperſed K. *Charles* the Firſt, he told her, If ſhe would confeſs the 'Truth, that her Husband made the Book, there were ſome hun-'dred of Pounds at her Service. She knowing her Husband's Ho-'neſty in his Death-bed Aſſertions, ſcorned, and told him, She was 'not to be bribed by never ſo much to ſo great a Lie.

I have alſo an Authentick Teſtimony communicated to me by Dr. *Charles Goodall*, 'That Dr. *Walker* had often waited on his Grace 'the Archbiſhop of *Canterbury*, and was wont to ask his Grace, 'Whether he deſired to be informed concerning the true Author 'of the Εἰκὼν Βασιλικὴ? affirming, that not the King but Dr. *Gau-'den* was the Author of it: adding this as a Reaſon, That Dr. *Gau-'den* had a Copy before it was publiſhed. This only Argument 'he alledged to his Grace; but as for all thoſe other Aſſertions 'which are ſince vented in his Book, Dr. *Walker* at no time made 'uſe of them to confirm what he had delivered. Further, my 'Lord told me, That Mr. *Levet*, the Author of the Letter printed 'in *Reſtittuion to the Royal Author*, had often, and many Years ſuc-'ceſſively waited on him, and entring into diſcourſe on this mat-'ter, did as often conſtantly aver, (as related in the printed Let-'ter,) That he waiting on his Majeſty in Priſon, had ſeen the ſe-'veral Sheets of the Book written with the King's own hand, and 'interlined by him.

To this I ſhall joyn the Teſtimony of another Archbiſhop, late-ly ſent in a Sermon preached in *Dublin* by the R. R. *Henry* Lord Biſhop of *Meath*, at the Funeral of *James Margetſon*, D. D. Archbi-ſhop of *Armagh*, which was printed at *London* for *Nath. Ranew*, at the King's Arms in St. *Paul's* Church-yard, 1679. in the 28th Page of that Book, the Biſhop of *Meath* tells us the following Paſſage was atteſted by the Archbiſhop, whoſe Words by all that knew him, paſt as unqueſtionable, *(viz.)* 'That the Archbiſh. being in *London* 'after the Death of the Royal Martyr, did adminiſter the laſt Of-'fices of the Church to a Gentleman on his Death-bed, (whoſe 'Name he mentions not) but ſays, *That a dying Perſon told him, that*

he had been one ſometimes near in Attendance on that Sacred Martyr in his Solitude, and that to him were committed by the King thoſe Papers, which he ſaid he knew to have been written by the King's own hand, and which were after publiſhed with the Title of Εἰκὼν Βασιλικὴ. Which the Biſhop of *Meath* obſerved for obviating malicious Speeches detracting from that excellent Work breathing Piety and Devotion, and vindicating the Sincerity of that Great Soul in all his Actings and Occurrencies therein mentioned; Malice ſuggeſting to the World that although that Work carried the King's Name, yet it was not his own, but compoſed by ſome of his Chaplains; intending thereby to leſſen his Majeſty's great and excellent Parts, and to render that moſt excellent Piece leſs regarded, and their own Wickedneſs leſs obſerved. *By this Teſtimony* (ſaith the Biſhop of *Meath,*) *that falſe Aſſertion appears, and the Royal Author of that precious Work found to be the King himſelf, it being declared by ſuch a Perſon dying, and ſo could hope for no Advantage by it.* This Sermon was printed about thirteen Years ſince.

To theſe may be added the Teſtimony of the Archbiſhop of *Armagh*, who was often heard to affirm, *That after the Fight at* Naſeby, *the King being much troubled for the loſs of his Papers taken in his Cabinet, commanded him to endeavour the Recovery of them, which he did to the King's great Satisfaction.*

And that of Col. *Hammond* who was the King's Keeper in the *Iſle of Wight*, who atteſted, *That he ſaw thoſe Papers in the King's hand, heard him reading them, and ſaw him correcting them.* As Dr. *Perinſheiff* in the Life of *Charles* the Firſt, *p.* 95.

To theſe may be added that of Dr. *Dillingham*, p. 22. of Dr. *Holling.*'s *Defence*, 'That he waiting on the King after that he was 'ſeized by the Army, ſaw and read in the King's Bed-Chamber a 'whole Chapter of the King's Book freſh written with his own 'hand, in the Year 1647.

Dr. *Fowler*'s Teſtimony, the preſent Biſhop of *Gloceſter*, is another Confirmation, *p.* 23. of Dr. *H.*'s *Defence*, *(viz.)* 'That Mrs. '*Keightly* of *Albrohatch*, in *Barking* Pariſh, in *Eſſex*, gave him this 'Account about twenty eight Years ſince, *That ſhe had a Servant who was made a Parliament Captain, and a little before the King's death, told her he had laid down his Commiſſion; and ſhe asking him the reaſon, he replyed, That whereas he had been told, that the King was a very bad Man, he was now abundantly aſſured that he is an excellent good Man. And being askt what induced him to judge ſo; told her, That he*

was

was appointed to ſtand every Morning at his Majeſty's Bed-Chamber-door, when he was a Priſoner in the Iſle of Wight, *obſerving for ſeveral days, that the King went into his Cloſet quickly after he was dreſſed, and there ſtayed a conſiderable time, and then went down into the Garden; and perceiving that he left the Key in the Cloſet-door, he adventured to go in, and found that he had been penning moſt devout and pious Meditations and Prayers, which he fell to reading, till he ſaw the King return to the Walk that lead to his Chamber: And thus the Captain did for ſeveral Mornings, and read the King's Morning-works, till he came to a Reſolution no longer to be ſuch a Prince's Jaylor.* 'Mrs. *Keighley* told 'me further, *That he gave ſuch an account of thoſe Meditations and Prayers, that ſhe was confident they were printed in* Εἰκὼν Βασιλικὴ, *after ſhe came to read that Book.* 'This Mrs. *Keighly* was a very Religious 'and Pious Gentlewoman, and as Diſcreet and Prudent. This I 'atteſt, *Edward Fowler*, D. D. *June* 25th, 1691.

Now let the Reader judge, who are likely to declare *in the Faith of a Chriſtian*, what they had from the mouth of Major *Huntington*, whether the talkative Dr. *Walker*, who is *Singularis Teſtis*, or thoſe many Perſons of great Note whoſe agreeing Teſtimonies I have produced.

P. 34. he anſwers Mr. *William Levet*'s Teſtimony, which ſays, 'That he could depoſe, that the Book was his, *(i. e.)* the King's 'own, having oftentimes obſerved his Majeſty writing his Royal 'Reſentments of the Bold and Inſolent Behaviour of the Souldiers 'that had him in their Cuſtody; and that he had the Happineſs 'oftentimes to read the ſame in Manuſcript, under his Majeſty's 'own hand, he being pleaſed to leave the ſame in the Window of 'his Bed-chamber.

Dr. *Walker*'s Anſwer is, *That there is no ſuch Chapter in all that Book.*

Reply. Neither did Mr. *Levet* affirm there was; but he that ſhall read the 23d Chapter of the *Scots* delivering him up to the *Engliſh*, and his Captivity at *Holmeby*; and Chap. 26. of the Army's ſurpriſing him at *Holmeby*, and in the following Chapters, he may find too much both of the Inſolency of his Rebellious Subjects, and the Barbarous Demeanor of the Souldiers, from whom he feared Aſſaſſination. Dr. *Walker* grants that Mr. *Levet* might read it in the *Iſle of Wight*, but will not believe it was the King's writing, unleſs it be underſtood of the Corrections only, which he ſuppoſeth the King made in the Book ſent by Dr. *Gauden*, or elſe that his

his Majesty had transcribed it. But Mr. *Levet* saith he often read it in Manuscript, under the King's own hand; and what a strange Fancy is it of Dr. *Walker*, that the King in that Hurry of Business should transcribe so large a Book with his hand, when he had so little time to dispatch more urgent Affairs.

Mr. *Levet*'s Testimony is as follows, *p.* 8 and 9. of Dr. *Holling.*'s Character of K. *Charles* the First, *If any one desire to know the true Author of a Book intituled,* Εἰκὼν Βασιλικὴ, *I, one of the Servants of K.* Charles *the First's, in his Bed-Chamber, do declare, That when his Majesty was a Prisoner in the* Isle of Wight, *that I read over the said Book, which was long before the Book was printed, in his Bed-Chamber, writ with his Majesty's own hand, with several Interlinings. Moreover, his Majesty,* Charles *the First, told me,* Sure *Levet,* you do design to get this Book by heart; *(having often seen me reading of it.) I can testifie also, That* Royston *the Printer, told me, that he was imprisoned by* O. Cromwell, *because he would not declare, that King* Charles *the First was not the Author of the said Book.* Sign'd and Seal'd *Octob.* 16th, 1690.

To which add this Testimony, *I* Robert Herne, *formerly Servant to Sir* Philip Warwick, *do attest, That I have often heard Sir* Philip Warwick, *as also Mr.* Odert, *and Mr.* Whitaker, *declare, That they had transcribed Copies of the King's Book written with his own hand. Witness my hand,* Robert Herne.

Sect. 6. *p.* 34. Dr. *Walker* gives the Reasons for publishing his Book, *p.* 34 and 35. 1st, *It was imposed on him by Dr.* H. *for his own Vindication, and to wipe off a false Accusation, That he was guilty of a false Story by a free owning of what he forced me to write.* And *p.* 35. says, *It was wrung and wrested from him by some Body's impertinent Affectation to meddle with what he understands not.*

Ans. It was was no impertinent Employment for any Member of that Church which honoureth that King as their Royal Martyr, to undertake the necessary Vindication of his being Author of that Book, which as Dr. *W.* observes, did render the Murther of so good a King to be more abhorred. 2. Did awaken many to Repentance, who had contributed to it. 3. Did dispose the Nation to recal the Royal Family, and many more good Effects; which if the Nation were imposed on, and it should pass as Dr. *Walker* would have it, that Dr. *Gauden* was the Author of it, would be accounted as a Sham, not only to the Infamy of Dr. *Gauden*, the Contriver, and Dr. *Walker* the Concealer, but to the Diminution of the King's deserved

deſerved Honour, and revive their old Calumnies of covering ſoul Deeds with fair Pretences.

And as for Dr. *Walker's* Negative Reaſons in *p.* 35. 'That he in-'tended not by this Diſcovery to rob that excellent King of any 'Honour properly due to him, will appear to be no Reaſons, nor will the Station in which he then was, *(viz.)* A Chaplain at *Warwick*-Houſe, perſwade the Reader to believe, that no Man of his Rank loved the King better, honoured him more while he lived, or more abhorred his Murder, bewayled his Death, giving more open Teſtimony againſt it, or ſuſtaining greater Loſs for ſo doing.

2. Dr. *Walker* gives us his Poſitive Reaſons drawn from two ſignal Providences, the one ſerving as an Apology why he did not reveal this Secret ſooner, and the other why he did it now: It much amuſeth me, that a Doctor of Divinity ſhould make Providence a Party with himſelf, to croſs itſelf, and juſtifie two ſuch contrary Ends, and declare, *That whatever others may think, he judgeth it a ſign that God would have that which he calls a pious Fraud, an officious Lie, a talking deceitfully for Man, to the maintaing of which he thinks he contributed by his Silence, and for which he was perſwaded by many cogent Reaſons, that God was not well pleaſed with* Dr. Gauden, *himſelf, and others.* And then for *what Reaſon he knows not*, p. 35. as he confeſſeth, but only thinks that Providence may have other Reaſons now to ſerve, by ſuffering this Diſcovery to be wreſted and wrung from him by ſome Body's impertinent Affectation to meddle in what they underſtood not.

The ſence of which is this: God's Providence in recovering the King's Paper's, (which *Arwaker* had ſeized (as in *p.*30,31. he ſhews in a large Harangue,) and ſuffering them to be printed, was Dr. *W.*'s Reaſon why he did for about forty three Years conceal an Impoſture put on the whole Nation, ſuch as was a Trouble to his Conſcience, and diſpleaſing to God: And the ſame Providence by ſuffering Dr. *Hollingworth* to wring and wreſt from him this Diſcovery, (which if his Conſcience had been really grieved for concealing it, he ſhould have revealed freely and meekly as a Penitent,) ſhould force him afterward to publiſh to ſalve his own Reputation.

Dr. *Walker* p. 31. mentions another ſignal Providence for his Diſcovery, *viz.* The Earl of *Angleſey's Memorandum*, found in a void Leaf of the King's Book, which if it had not been caſually opened by Mr. *Millington*, but fallen into ſome hand that either might not regard it, or would have concealed it, then Dr. *Hollingworth* would not

not ſo unſeaſonably have provoked Dr. *Walker*, and Dr. *Walker* would have been as ſilent as Providence in this matter.

To ſhut up this Part, If all thoſe Imperfections which may Invalidate an Evidence, do meet in this of Dr. *Walker's*, and there are the joynt Teſtimonies of ſeveral Unexceptionable Perſons againſt his Evidence, the Caſe may eaſily be determin'd: Firſt then, Dr. *Walk.*'s Evidence is but the ſingle Teſtimony of what he heard from Dr. *Gauden*; and *Maſcard* in his 1361 Concluſion *de Probationibus* ſays, *Teſtis unicus de Auditis nil probat*; and in his 1360 Concluſion, N. 5. *Teſtis unicus ut faciat ſemiplenum probationem debet eſſe omni exceptione major.* Which they that conſider the Premiſes will hardly believe of Dr. *Walker.*

2. A Witneſs that depoſeth things very unlikely, doth not prove them becauſe *veri ſimilitudine* is the ground of Truth; ſo Concluſ. 1364. *Teſtis non veri ſimilia deponens non probat*; and, *Teſtimonii fundamentum eſt fides.*

3. Becauſe the King's Book had paſt for his own above forty Years, and *ad reprobandum inſtrumentum Teſtes omni exceptione majores requiruntur.* Concluſ. 1360. N. 3.

4. He that producing another to confirm what he had witneſſed, and finds his Fellow-witneſs to affirm what he denied, or deny what he affirmed, rendreth his Evidence ſuſpected; this the Doctor hath often done, particularly in Major *Hnntington's* Evidence produced for him. *Concluſ.* 1368.

5. A Witneſs that without a Call offers himſelf to give Teſtimony, as Dr. *Walker* did to the Archbiſhop of *Canterbury*, and in ſeveral Companies, is not approved by *Concluſ.* 1358. Nor he that proſecutes his Teſtimony with Eagerneſs and Animoſity, for, *Animoſe deponens ſuſpectus redditur.* Concluſ. 1368.

Teſtis ſibi contraries non probat: D. *W.* hath not only varied in his Teſtimony by increaſing his Evidence, but often contradicting of it.

So that we may conclude with that Great Civilian, That Dr. *Walker's* Teſtimony ought not to prevail againſt the Teſtimony of ſo many competent Witneſſes, becauſe he labours under ſo many Defects.

The Reſult of what I have written will be this: That Dr. *Walker's* ſingle and incoherent Evidence of what he pretends to have heard from Dr. *Gauden*, cannot deſerve any Credit againſt the Teſtimonies of ſo many Authentick Witneſſes of the Matter of Fact, as have given their Evidence for the King's being Author of the

Εἰκὼν Βασιλικὴ, nor conſequently of what he pretends he had from Major *Huntington*, 1. Major *Huntington*. 2. Dr. *Dillingham*. 3. Mr. *Herbert*. 4. Mr. *Levet*. 5. Sir *John Brattle*. 6. Mr. *Wottaker*. 7. Mr. *Gifford*. 8. Mr. *Clifford*. 9. Mr. *Royſton*. 10. Mr. *Simmonds* and his Wife. 11. Mr. *Robert Hearne*. 12. Mrs. *Gauden*. 13. Mr. *Odert*. 14. Dr. *Jer. Taylor*. 15. Dr. *Earle*. 16. Two Arch-biſhops of *Armagh*. 17. Sir *William Dugdale*. 18. Mr. *Milbourne*. 19. Mrs. *Keilegh*, produced by the Biſhop of *Gloceſter*; beſides thoſe collateral Witneſſes that corroborate their Teſtimonies: And I ſuppoſe the ſingle Evidence of one of theſe may out-weigh that of Dr. *Walker*, how much more the Verdict of ſo many Worthy and Reverend Perſons, in the Judgment of any Perſon, but ſuch as with *Ludlow*, have the Guilt of that Royal Blood crying for Vengeance againſt them, and will not be convinced that Regicide is a Sin? And though he be the only Survivor of that Barbarous Crew, and hath eſcaped the Juſtice of Men, and glorieth in his Impenitency, ſhall receive the greater Condemnation, for the Royal Martyr's Sentence is moſt certain, *That the ſevereſt Vengeances of God are then moſt accompliſhed, when Men are ſuffered to compleat their wicked Purpoſes.* See his Meditations on Death.

If Dr *Walker* who profeſt ſo much Love to the Royal Martyr for his Wiſdom and Piety, a Member of that Church for the Preſervation of which in purſuance of his pious Reſolution to defend it or make it his Tomb-ſtone, the King ſacrificed his Life, hath ſo ſhameleſly martyr'd him a ſecond time in his Effigies or Portraicture, what wonder is it if his profeſſed Enemies that hated him as a King, to divide his Inheritance among them, ſhould perpetuate their immortal Hatred againſt him, in hope to regain that part of his and the Church's Inheritance which by the Hire of their Rebellion, they had ſacrilegiouſly purchaſed. And if the confident Reports of Dr. *Walker* be found ſo faulty, how incredible is it that the late Libels written under the Name of *Ludlow*, a Regicide, ſhould have ſo much appearance of Truth or ſhadow of Honeſty as to deſerve any other Confutation, than what was long ſince due to their Authors: Sure I am a few ſuch Accountants as the Doctor and *Ludlow* would ſoon make the Kingdom become Bankrupt.

Dr. *WALKER*'s

True, Modeſt, and Faithful

ACCOUNT

OF THE

AUTHOR of ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ,

Strictly Examined, and Demonſtrated

TO BE

Falſe, Impudent, and Deceitful.

The Second PART.

NOW ſuppoſe all that hath hitherto been ſpoken to prove that the King, and not Dr. *Gauden* was the Author of the Book, be laid aſide, and taken as *non dictum*, yet I ſuppoſe what may be produced, 1*ſt*, From conſideration of the K.'s Abilities to write ſuch a Book. 2*ly*, From his Declaration, that he deſign'd to write it. 3*ly*, From his Teſtimony that he had done it. 4*ly*, From the Characters which may be obſerved in that Book of the Royal Author, which appear as plain as his Image and Superſcription on his Coin, and do as naturally own each other, as the Ewe doth the Lamb, will abundantly convince the

the Reader that it was the King's, and not Dr. *Gauden*'s Work, for though he be dead, yet he ſpeaks very intelligibly to any that have had any knowledge of his Royal Eloquence: And this I ſhall prove, Firſt from his known Abilities to write ſuch a Book; that his Majeſty was from his Childhood devoted to his Studies, and being of a quick Apprehenſion, did lay up a great Stock of Humane and Divine Knowledge.

That you may not read the Teſtimonies of his Friends with Prejudice, I ſhall firſt ſhew you what Opinion his Adverſaries had of him, one of the moſt bitter I account *Cooke*, who ſolicited againſt him at his Tryal, who in his Apology for their Proceeding againſt him, *p.* 35. ſays, *He was well known to be a hard Student in his younger days: He had more Learning and dexterity in State-affairs undoubtedly, than all the Kings in* Chriſtendom; *and for his Parts, if they had been ſanctified, he was another* Soloman.

The ſecond Teſtimony is that of *Lilly*, who in his Diſcourſe of Monarchy, or no Monarchy, (whom I mention not as an Aſtrologer, but as a Man of Sence, that was an Obſerver of the Perſons and Actions of the Times,) he ſays, *That he had ſingular Skill in Limning and Pictures, a good Mathematician, not unskilful in Muſick, well read in Divinity, excellently in Hiſtory, and no leſs in the Laws and Statutes of the Nation, of a quick and ſharp Conception, would write his Mind ſingularly well, in good Language and Stile; he would apprehend a Difference between Parties with great Readineſs, and Methodize a long Matter in few Lines; inſomuch that I have heard Sir* Robert Holborn *oft ſay, He had a quicker Conception, and eaſier underſtood a Cauſe in Law, and with more Sharpneſs drove the Matter to a Head, than any of the Privy-Council; and when the King was not there, Sir* Robert *cared not to be there. He had alſo among other ſpecial Gifts, the Gift of Patience, ſo that he would hear out a long Diſcourſe without Interruption or Diſtaſte; he had a diſcerning Eye to judge of Men, and honoured the Vertuous; he was not at all given to Luxury, but extream temperate in his Food and Apparel; he would Argue Logically, and frame his Arguments Artificially,* &c.

For which I may give an Inſtance in his Diſcourſe with *Henderſon*, who hath at large declared his Judgment of the King, after his Diſputation with him, it is at large in the Character of *Charles* the Firſt, in Dr. *Hollingworth*, to this effect: *I do declare to God and the World, That ſince I had the Honour and Happineſs to Converſe and Conſult with his Majeſty, eſpecially in Matters of Religion, that I found him*

the moſt Intelligent Man that ever I ſpoke with, as far beyond my Expreſſion as Expectation: I profeſs that I was oft-times aſtoniſhed with the Quickneſs and Solidity of his Reaſons and Replys, wondring how among his Sports and Recreations he attained ſo great Knowledge. I confeſs ingenuouſly, that I was convinc'd in Conſcience, and know not how to give him any reaſonable Satisfaction; yet the Sweetneſs of his Diſpoſition is ſuch, that whatever I ſaid was well taken: I muſt ſay that I never met with any Diſputant let be a King, and in Matters of ſo high Concernment, of that mild and calm Temper, which convinced me more to think that ſuch Wiſdom and Moderation could not be without extraordinary meaſure of Divine Grace. I had heard much of his Carriage toward the Prieſts in Spain, *and that K.* James *told the D. of* Buckingham, *That he durſt venture his Son* Charles *againſt all the Jeſuits, he knowing him to be ſo well grounded in the Proteſtant Religion; but could never believe it before I obſerved particularly his Devotion, which I muſt truly ſay was more than ordinary, and was obſerved by him before his Troubles; twice a Day conſtantly Morning and Evening for an Hour's ſpace in private, twice a Day before Dinner and Supper in publick, beſides Preachings twice on the* Sundays, *on* Tueſdays, *and other extraordinary Times. I dare ſay, that if his Advice had been followed, all the Blood that is ſhed, and all the Rapine committed, might have been prevented.*

The whole Confeſſion of Mr. *Henderſon*, is confirmed in few words by Mr. *Vines*, who heard him diſputing a whole Day with fifteen Commiſſioners and Counſellors, and four Divines, eſpecially concerning Church-Affairs, on the Propoſitions ſent him, to their Conviction, who coming prejudiced againſt him as a Man of ſlender Parts, went away admiring how he became ſo Learned, and prevailed with their Maſters, that his Conceſſions might be voted a Ground for a Treaty, which was voted to be with his Majeſty's Honour, Safety, and Freedom; the Succeſs whereof *Cromwell* feared, and foreſaw, for he charged ſuch of the Commiſſioners that he could beſt confide in, to be careful what Conceſſions they made, for he feared the King would be too ſubtle for them. But Mr. *Vines*, the moſt able of the Divines, repented of his being deluded to ſuch unworthy Thoughts of the King, and gave him great Reverence, and perſuaded others to do ſo, ſaying, *He was ſorry the King was no better underſtood, for he thought him the beſt Divine of any Lay-man in* England. And the Diſpute with *Henderſon*, and this of the *Iſle of Wight*, do ſufficiently manifeſt his great Abilities and Vertues; which were ſuch, that when a Diſpute aroſe in favour of

Crom-

Cromwell, *Whether a King or no King?* *Henry Martyn* told the Houſe, *If we muſt have a King, we had rather have kept him*, (i. e.) *King* Charles, *than any Gentleman in the Nation.* And others ſaid, *If he had not been born to be a King, no Man deſerved it better.* So that by the Confeſſion of his Enemies, his greateſt Fault was, that he was born to be a King, and that God had anointed him above his Fellows.

Theſe great and good Qualities of his Majeſty made his Enemies ſo averſe from imbracing his often renewed Solicitations for Treaties of Peace, eſpecially when he deſired a Perſonal Treaty, for they could not but obſerve, how by ſtrength of Reaſon, and Meekneſs, and Piety of Converſation: He made Proſelites of ſuch as had the Happineſs to converſe with him, whoſe Prejudices and Prepoſſeſſions he quite extinguiſhed, and made them more real Friends than they had been Enemies.

Dr. *Gauden* his Letter to the Army on the behalf of the King, urgeth, *That the King was renowned by ſome of themſelves for the Greatneſs of his Underſtanding, and many other Princely Vertues and Incomparable Endowments.*

Here I might enquire, 1. How well Dr. *Gauden* was qualified for this Work. And, 2. At what time he may be ſuppoſed to have begun and finiſhed it, for he muſt be a Man of extraordinary Abilities, of great Experience, and diligent Inſpection into the Polity and Intrigues of the Times, and one that wrote Memorials of them while they were freſh in Memory, one that was deeply concerned in them, and after long and mature Deliberation, digeſted them: And who but the King was ſufficient for theſe things? Dr. *Gauden* probably might have heard, as many did, that the King had begun ſuch Meditations; and having ſuch an Opinion of his great Abilities, could not with any good Manners take the Work out of his hands. But ſuppoſe the Doctor had been competently qualified for ſuch a Work, what time might be allowed for compleating of ſuch an incomparable Work? Dr. *Walker* ſays, *He that would imitate another's Stile, ought to be well acquainted with it, and beſtow firſt, ſecond and third Thoughts.* And this ought to be done with greater Deliberation where the Work is more difficult to be imitated by reaſon of its Excellency and Perfection, and the Undertaker of a Genius agreeable to the Work: And if Dr. *Gauden* were a Covenanter, as Dr. *Walker* ſays, if his Stile and Genius were ſuch in 48 as it was in 61, if we hear not of any Correſpondence between him

him and the Royaliſts until the time that the Book was ordered for the Preſs by the King himſelf, if after that it is ſuppoſed to be written by Dr. *Gauden*, it was tranſcribed by Mr. *Gifford*, and ſent to the King by the E. of *Hertford*, in *November* 48, after which ſome things were added by the King, it will appear that ſuch a Book as this which for one that was a Stranger to the Subject muſt be more than the Work of one Year, eſpecially for a Man not duly qualified for it, as the King himſelf was confeſſed to be by Friends and Foes, for his Pen was incomparably the moſt Princely and beſt poliſhed in his time, in the Council none reaſoned more like a Senator, among the Lawyers as an Oracle, in the Camp like *Cæſar*, among the Biſhops as a *Conſtantine*, in the Temple as a Saint, on the Scaffold as an undanted Martyr, who by his Arguments was more than Conqueror over them who overcame him by their brutiſh Valour and Arms; in a word, one of his greateſt Failings was the exceſs of his Clemency, diſtruſt of his own Judgment, and his eaſie Conceſſions to his ſubtile Adverſaries, to whoſe Importunity he granted ſo much till they had no more to ask, nor he to give, and ſome of them were not aſhamed to provoke him the more becauſe they knew he had Charity enough to forgive them all; and indeed he forgave them that could not forgive themſelves, ſuch as God hath ſaid he will not forgive, who continue to offend out of malicious Wickedneſs: Being ask'd of C. *Hammond* his Jaylor, *What Regret his Spirit had againſt his Enemies*; he anſwered, *I can forgive them, Collonel, with as good an Appetite, as ever I eat my Meat after Hunting, and that I'll aſſure thee was no ſmall one.* In his Meditations on Death, he prays not ſo much that the bitter Cup of a violent Death may paſs from him, as that of God's Wrath may paſs from all thoſe whoſe hands by deſerting him were ſprinkled, or by acting or conſenting to his Death were embrued with his Bloud.

After theſe Acknowledgements of his Enemies, it were as needleſs as it is endleſs to ſum up the Teſtimonies of ſuch of his Friends as beſt knew him, and his Converſation, As, firſt, of his Father, who could well judge of his Proficiency in Learning and Piety; of which I have given an account. Secondly, His Vertuous Brother Prince *Henry*, who perceiving how ſtudious and reſerved his Brother was, took the Archbiſhop's Cap and put it on his head, ſaying, *If I live* Charles, *I will make thee Archbiſhop of* Canterbury.

At the Age of Thirteen, on *Eaſter-Munday* 1613, he was ſtrictly examined in order to his Confirmation, by two Biſhops, in Preſence

ſence of Dr. *Hackwell* his Tutor, to the great ſatisfaction of them all.

He read and noted ſeveral good Authors, and contracted their Arguments into a narrow but clear compaſs, ſuch as *Hooker*, Bp. *Andrews*, and Archbiſhop *Laud*'s Arguments againſt *Fiſher* the Jeſuite, of which he made excellent uſe in his Diſpute with *Henderſon* at *Newcaſtle*, and the Divines ſent to worry him at the *Iſle of Wight*. But they that will not be perſuaded by what hath been already ſaid, neither will they believe though one ſhould riſe from the Dead, no nor then neither will theſe Infidels be perſwaded, for although as his Majeſty both prayed, and foretold God hath in great Mercy granted the Royal Family and the Church which died with the Father and roſe again with the Son, a Reſtauration moſt like to a Reſurrection from the Dead, yet will they not be perſuaded. But to prevent their ſeducing of others, I proceed, 2ly, to ſhew that the King did deſign this Work, for although Dr. *Walker* pretends that Dr. *Gauden* would excuſe his impoſing this Book on the World, by ſhewing the Title, and ſaying, *No Man uſeth to draw his own Picture*; yet we know that *Cæſar* did, and none but *Cæſar* could write his own Commentaries; ſo did that great Emperour and Philoſopher *Antoninus* in that excellent Book *De Seipſo*, which Dr. *Merike Caſaubon* in his *Engliſhing* that Book calleth his Meditations. And how uſual is it for great Men to keep Diaries of their ſpecial Actions and Concerns, as Archbiſhop *Laud* did.

After which Examples the King may be preſumed to have done the like; and that he did deſign ſo to do hath been ſhewn by the undoubted Evidences which have been manifeſted, concerning ſome Chapters of that Book taken at *Naſeby*, and reſtored by Major *Huntington* to the King at *Holmeby*; to which I may add, that he began it while he was beſieged in *Oxford*, and more yet when confined at *Holmeby*, and that the whole was finiſhed by his own hand at the *Iſle of Wight*, where they were ſeen both by Friends and Enemies even by Col. *Hammond* himſelf, and that Captain of whom Bp. *Fowler* produceth a ſufficient Teſtimony that he was convinced of his Majeſty's Piety and Innocence, by reading his Meditations, which made him lay down his Commiſſion, and become a Convert, as Major *Huntington* had done before.

In a Book called the *Princely Pellican*, printed 1649, the Author gives us (as he affirms in the Title-page) ſatisfactory Reaſons that his Sacred Majeſty was the ſole Author of the Book in queſtion, which he

wrote

wrote at the inſtance of ſeveral Perſons of Quality, who knew him to have been a conſtant Attender on his Majeſty's Perſon, againſt ſuch Reflection as had been publiſhed againſt thoſe Divine Eſſays, and firſt he tells, us that the occaſion of them was, that the Parliament had miſrepreſented him to his People, of which he complained in theſe words, *O that my Subjects knew the Integrity of my Heart towards them, and that as they could not ſee his Heart, ſo neither would the Parliament permit his Preſence to plead his own Cauſe.* But many odious, ſcurrilous, and treacherous Libels were publiſhed againſt him, which yet he peruſed with a modeſt Smile, ſaying, *I intend to wipe off theſe with a Sponge of Truth; it ſhall be my Task at ſpare hours, and many ſuch it ſeems my Parliament will admit me, to undeceive my People, and to rectifie their miſguided Judgments.* Theſe were the grounds, ſays that Author, which induced his Majeſty to this Work: After this the King in his Garden at *Theobalds* communicated this Deſign to ſome of his Gentlemen of whoſe Abilities he was moſt confident, particularly that he would ſhew the Reaſon of his Receding from the Parliament, which he hoped would be to the full Satisfaction of his Subjects, and of which he ſaid, *That not one Line had fallen from his Pen which he might not confirm with Honour, were it racked by never ſo rigid and uncharitable Conſtruction.* Then he told us, that another Subject of his writing ſhould be, *The moſt Faithful Servant and Incomparable States-man that any Chriſtian Prince could rely upon; one* (ſaid he) *whom I cannot without a pious and religious Sorrow remember, condemning myſelf in nothing more than ſuffering my Hand to thwart the Reſolution of my Heart, having ſo expreſly delivered my Thoughts, and in ſo publick a manner as beſides my own conſcientious Fears which inceſſantly awaken'd me, the Relation of ſo ungrateful an Action cannot but in ſucceeding Times ſucceed highly to my Diſhonour.* To which a Gentleman of his Privy Chamber made anſwer, *That this could not be imputed to his Majeſty, but to their Doctrinal Aſſurance, who maintained the Conveniency of it.* To which, with a deep Sigh, the King replied, *It is not ſafe for Princes to pin their Faith on Timing Prelates ſleeves, their future account ſhall neither leſſen my Guilt nor ſolve my Honour.* And when another Gentleman ſaid, *Sir, If the ſence of that Action have ſo ſtrong an influence on your Thoughts, I hold it a more Princely Act rather to cloſe them to lay open ſuch a Wound to your Fame. Oh no! in no caſes,* (Ned) ſaid his Majeſty, *the way to cure Wounds is not to cloſe but to diſcover them, they rankle by being cloſed before they be cured: As for Princely Policy, I hold none better than ſincere Piety, it is*

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my conſtant Reſolve, and ſhall be my daily Prayer, that my Sins may be ever before me, for there is ſuch precious Eye-ſalve in a pious Tear that it allays the Diſtemper of an afflicted Spirit. The next thing the King reflected on was, how contrary the Actings of the Parliament were to their Promiſes in making him a moſt glorious King, on which he ſaid, *It ſhould be his moſt ſupream Care to rely on God's ſacred Providence, which I am confident will never fail me, but full of Deceit is the Heart of Man.* In this manner ſays the Author, frequently and fervently did the King deliver his Mind, and return to his Study. The Author alſo gives the reaſon why his Majeſty concluded every Section with a diſtinct Pſalmody, *It was obſerved* (ſaith he) *by his Majeſty's Chaplains, and by us that waited on him, that though he ſpake occaſionally of all parts of Scripture, yet he took ſuch Comfort in the Pſalms of* David, *that he would uſually repeat whole Pſalms: Mentioning that of St.* Auguſtine, *In every part of Scripture I find ſomething uſeful, but in the Book of Pſalms I find a Store-houſe of all things; and if* David *a Man after God's own Heart, were ſo afflicted, that not only his Enemies but his familiar Friends who fed at his Table, made that a Snare to ketch him, what may I expect in theſe evil days?* He acknowledged God's Kindneſs to him in afflicting him, which he thus expreſſed, *I have ſeen,* ſaith he, *and applied it to myſelf, and found Comfort in the Application, how when many Children were playing the Wags in the Street, one amongſt the reſt was taken hold of and corrected, and I found it to be by the Father of that Child, and that 'twas his Affection that cauſed him to correct it; this is my Heavenly Father's courſe with me, and I kiſs his Rod, his Afflictions hath gained me a Tongue for Paſſion,* (ſaid the King) *which made my Tongue inarticulate, and the long courſe of Sufferings hath ſo leſſen'd my Opinion of Sufferings, that Paſſion is now a Stranger to me, and I think myſelf happy in the chearful imbracing of my Unhappineſs, and the Diſtaſte of the Publick hath made me my own private Secretary.* Then he mentioneth with what Comfort the King received theſe Papers after *Naſeby* Fight, ſaying, *I ſee that the gracious Eye of Heaven would not ſuffer me to be deprived of all Comfort: Poſterity ſhall ſee by theſe Papers that I know how to ſubdue my own Paſſion, and ſolace myſelf with Divine Comforts in the height of my Affliction; though the Enemy gain the Field, a compoſed Patience ſhall crown me with a braver Victory; I know no Triumph more Abſolute than a Self-Conqueſt.* The Author adds, *That his Majeſty's Idiom was ſo well known not only to his Attendants and Enemies, but to forreign Kings and States, that none but ſuch as were guilty of Weakneſs or Perverſneſs, could queſtion his Ability for ſuch a Work.*

His own Teſtimony at his Tryal that he knew the Laws of the Kingdom as well as any Gentleman that did not make Profeſſion of them, is an Authentick Proof of his Ability.

Another Argument I ſhall urge is, the vaſt difference between the King's Stile not only in his Portraicture, but in many other Writings, as may be ſeen firſt in ſeveral of thoſe Letters and Papers which were taken at *Naſeby*, and ſet forth by the Parliament as the King's, of which tho they intended to make an ill uſe, yet as his Majeſty obſerves on that Subject, *His Enemies might be convinced by them he could both mind and act his own and his Kingdom's Affairs, ſo as becomes a Prince, which my Enemies are loath ſhould be believed of me, as if I were wholly confined to the Dictates and Directions of others whom they brand with the name of Evil Counſellors.* He that believeth the Diſputations that paſt between his Majeſty and *Henderſon* at *Newcaſtle*, and theſe between him and the Commiſſioners in the *Iſle of Wight*, which his Enemies knew to be his, being perſonally and *viva voce* managed, and were admired by his Opponents, muſt own the King's Ability, and ſee the ſame ſtrength and nerves in the Chapter of Church-Government, though in the one he urgeth them as a Diſputant, in the other as an Orator, but like himſelf in all: Both Diſputes are to be ſeen among his other Works. I ſhall chooſe to commend ſuch Works as are beſt known to be his Majeſty's, and recommend thoſe which he wrote during his ſtrict Confinement in *Carisbrook* after the Vote of Non-addreſſes, which may be ſeen p. 279. of his Works, to 295, which will ſhew a great Identity both in his way of Arguing, and in the Stile.

After this to recompence my Reader's pains, (if at leaſt he account it ſo) I ſhall compare Dr. *Gauden*'s Stile with the King's; I chooſe a Book which the Doctor wrote concerning the Covenant, to ſee whether he did imitate his Majeſty in writing on that Subject, becauſe Dr. *Walker* affirms that Chapter was written by Dr. *Gauden*, defend himſelf againſt ſome that ſaid he wrote Nonſence, whom he anſwers in theſe words, p. 19. of his *Anti-Baal*, 'He tells 'his Reader how the City of *London* were affected with Dr. *Gauden*'s Pious Nonſence and Honeſt Blaſphemy, when preaching at St. '*Paul*'s before the Lord-Mayor and General *Monke*, he did ſo A-'natomize thoſe cruel Medicaſters and crafty Empiricks of the 'Times, the ſlight Healers who made their Profit and Pleaſure 'out of the Diſeaſes, Pain, and Miſeries of their Country; How 'did the Rumpers then rage and tremble at the Truth and Cour-

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'age of Dr. *Gauden's* Nonſence? How were the Regicides aſtoniſh-
'ed at the Sword of his Mouth, that Word of God? How were
'the Sacrilegious Merchants of Church-Lands appaled before that
'Blaſphemy, which being like Thunder and Lightning by Dr. *Gau-*
'*den's* Tongue and Pen quite blaſted, all the Glory of their Purcha-
'ſes, of which ſo ſeaſonable Sermons and Writings, eſpecially that
'of the Tears of the Church of *England*, the Libeller expreſſeth a
'deep ſence, for from that time the bloody *Babel* fell, and could
'riſe no more from that day: Many wicked Men began to look
'what Rocks and Mountains might cover them; and by this time
'they may have a quicker ſence of Dr. *Gauden's* Nonſence, not-
'withſtanding they have thick Skins, brawny Hearts, and cauteri-
'zed Conſciences.

You ſhall ſeldom find the Genius of two Authors more differing than theſe of the King and the Doctor; his Majeſty's Diſcourſes were exceeding rational and curt, but very convincing, and the Meekneſs of his Expreſſions inſinuated as Oyl to mollifie the hardeſt Temper: *By your Favour Sir*, was his uſual Condeſcention in his Diſputes; yea, even at his Tryal to *Bradſhaw*: In every Paragraph of his there is as ☌ and a ☍, a great height of Reaſon and Contemplation to entertain the learned, and a great Plainneſs and Facility of Sence and Expreſſion; ſo that as ſome ſay of the Scripture, The Elephant may ſwim, and the Lamb wade through. Dr. *Walker* talked of peculiar Expreſſions uſed by Dr. *Gauden* in his private Devotion, but names not one. I beg the Reader's Patience therefore to repeat a few of them in the Book lately quoted, *p.* 10. he ſays, *His Adverſary ſtruts in his Rhodomontado Titles of Defiance, in his prodigious Railings, in his ſarcaſtical Ironies, in his ſophiſtical Sophiſms, in his dull Argumentations, in his ſpecious Pretences of Zeal, and Clamors for Reformation.* And *p.* 13. ſpeaking of his Analiſis of the Covenant, he talks of the ſolid weight and Divine Truth of that free and rational Analiſis void of Obſcurity, Popularity, Partiality, Sophiſtry, or Flattery. *P.* 16. he tells his Adverſaries of their Cacotomy, their Idolized Sacrilegious Sectors and Paſquil Oratory, the Atrocity of their Facts and Impudicities, a By-blow of Devotion, the *Gorgon's* Head, and Devil of *Muſcow*, the Spirit of *Aſmodeus*, Leopardike Presbyters, Taliſmanik Charms; he calls them Medicaſters and craſty Empyricks, compares his two Oppoſents to *Sancho Pancho* and *Don Quixot*, with their Pickvant Darts and Lippient Eyes, Heards of good Words, and Flocks of Figures. It is a wonder, as

others have observed, that if Dr. *Gauden* had penned that Book, that no such Expressions are found in it, no not one, when his Writings are stuft with Bombast, and *Greek* Words, and *Latine* Sentences, yea, with some of his Peculiarities Dr. *W.* calls them, such as his *Anal-priſt, Cacotomy, Impoſtarage, Barborites, Graſſant, Traculent; Brontes, Fanto, Farrago, Paradoe, Sempervive, Carbonift, Ecobolian, Antiſectical, Symoniack, Privado, Offa* and *Buccoone, Cordolium, Epbialte, Parrheſy, Cæcinations, Diaboletto's*; and many such other Expressions which may deserve an Explanation when *Blunt's* or *Chamberlain's* Dictionary of hard Words are next printed. How one small Book should abound with such Words and Phrases, and not one of them in the King's Book, considering how fond the Doctor seems to be of them, is a probable Argument that the Doctor had no hand in that Book. Besides it is a wonder to think, how Dr. *Gauden* at or before 48 should be Master of so grave, significant and polite Stile, and in the Year 61, should when he was a Bishop, use such an Exotick, Verbose and almost Barbarous Stile; this is another Argument to convince that not Dr. *Gauden* but the King was the Author of that Book.

If I should trace all the Footsteps and Characters of the King's Image and Superscription, I must transcribe the whole, which is an expres Image of his Royal Soul, which as the Philosophers say of the Souls informing the Body is, *Tota in toto & tota in qualibet parte*; His humble Confessions, his solemn Appeals to God, his Vows and Resolutions to persevere in suffering any Affliction rather than to break the Peace of his Conscience, or be guilty of deserting the Church, which he shewed to be dearer than his Life. He that will find a Parallel to the Life and Writings of our Royal Martyr, must ascend to the Apostolical and Primitive Times, for among all our Modern Examples if there may be any one found, that may be compared with him in any one Grace or Vertue, yet there is none that comes near him for all those Graces which shined in him, as illustriously as the Sun doth above the other Luminaries. Where is there such an instance of Condescention and Charity to Enemies, of greater Love and Constancy to his Friends, of Patience and Submission in Affliction, of Humility and Devotion to God, of the Contempt of Death in its most terrible Approaches, and dreadful Aspect? That which would have astonished and stupified the Spirits of other Men, comforted and elevated his Passage from a Crown of Thorns to a Crown of Glory.

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The next Argument to prove that the King was the Author of this Book, is the Teſtimony of thoſe ſeveral Perſons which were concerned in the Printing and Publiſhing of his Majeſty's Book; and firſt I have this Teſtimony from Mr. *John Norman*, who was well acquainted with Mr. *Royſton*, when the Book was firſt publiſhed, who had it from Mr. *Royſton*'s own mouth, *viz. That there was Information given that ſuch a Book was to be printed, and great Endeavours were uſed to prevent it, but that he had removed a Preſs at ſome diſtance from the City to ſecure the Impreſſion; which he did, and ſpeedily finiſhed it, not without ſome Hazard, there being diligent Search made in all the known Printers Houſes for it: but in one night he cauſed ſeveral Hawkers to come to a certain place where the Books were delivered them, and they ſold above two thouſand Copies for the price of 15 s. each: That the Care and Charge which he uſed for concealing the Impreſſion, coſt him ſome hundreds of Pounds, which notwithſtanding he was taken up on Suſpicion, and made a Priſoner, till after ſome time he had his Liberty on giving* 500 l. *Bail.* Now what cauſed this great Care and Expence in Mr. *Royſton*, but the Letter which he had formerly received from the King to prepare a Preſs for ſome Papers which ſhould be ſent him? What cauſed ſo great Endeavours to ſuppreſs them, but becauſe they were truly informed that the King had of a long time been writing ſomewhat in Vindication of himſelf, and they had a hint that it was then in the Preſs. Mr. *Norman* is an aged Perſon well known in the City of *Exon*, and County of *Devon*.

It will be too tedious to recite all the Teſtimonies of thoſe ſeveral Perſons who had a hand in Methodizing the looſe Papers, in Tranſcribing, and Publiſhing them in Print, as Sir *John Brattle* and his Father, Mr. *Odert*, Mr. *Gifford*, the Tranſcribers, Mr. *Royſton*, Mr. *Simmonds*, and others concerned in the Printing, whoſe Teſtimonies have been produced, and are above all Exception: And yet his Majeſty's own Teſtimony, though he bore Witneſs of himſelf, is moſt material, for in that Letter to the Prince from the *Iſle of Wight*, which I preſume none could be ſo daring to write in his Majeſty's Name, and publiſh it while he was living, and might have ſurvived much longer, and call the Queen his Wife, and the Prince his Son, and preſcribe Rules to him, he thus begins, *Son if thoſe Papers, with ſome others wherein I have ſet down the private Reflections of my Conſcience, and my moſt Impartial Thoughts touching the chief Paſſages which have been moſt remarkable or diſputed in my late Troubles, come to your hands, to whom they are chiefly deſigned, they may*

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be ſo far uſeful to you as to ſtate your Judgment wright, as to what is paſt, whereof a pious is the beſt uſe that can be made: And they may alſo give you ſome Directions how to remedy the preſent Diſtempers, and prevent (if GOD *will) the like for the time to come. It is ſome kind of leſſening and deceiving the Injury of my long Reſtraint, when I find my Leiſure and Solitude have produced ſomething worthy of myſelf, and uſeful to you, that neither you nor any other may hereafter meaſure my Cauſe by the Succeſs, nor my Judgment of Things by my Misfortune,* &c. I cannot think that any but the King could be the Author of this Letter, 1*ſt*, Becauſe it is affirmed by many that it was delivered to Biſhop *Juxton* to be conveyed to the Prince. 2*ly*, Becauſe as K. *James*, his Father, had left large Inſtructions to his Son, with a Charge to obſerve them, which he called Βασιλικὸν Δῶρον, ſo in Imitation of him, King *Charles* would not leave the World without giving his Son whom he left in a Sea of Troubles, without ſome Directions, which he had learned by long Experience, how to ſteer his Courſe: And if this Letter be the King's, we have an Aſſurance that the reſt of his Meditations were ſo too, to which the King refers the Prince for further Direction. One inſtance I cannot omit, becauſe I think that this being joyned with that of the Letter to the Prince, may, if well conſidered, put an end to the Controverſie, it is the Anſwer which the King made to the Commiſſioners in the *Iſle of Wight*, when they preſt him to yield to their Deſires for the Abrogating of Epiſcopacy in *England*. To which Dr. *Gauden* ſays the King anſwered, *That he had granted all he could to ſave his Life, which might conſiſt with the ſaving of his Soul.* And being urged again, *That his Majeſty had aboliſhed Epiſcopacy in* Scotland. He anſwer'd, *That it is no Plea to ſin again becauſe he had once ſinned in this kind, but rather to repent and do ſo no more.* This Anſwer of the King's Dr. *Gauden* might have known in the Year 1661, when he quoted it in *Anti-Baal*, p. 134. but he could not know it ſo early as to place it in the middle of the Εἰκών, if he had written that Book, the Chapter being the 17th of that Book, was in all probability written by the King ſome Years before, which was not known to the Biſhop before that Book was printed: But the King had opportunity after the Treaty to correct, alter, and add what he thought fit, till his cloſe Impriſonment; ſo that he had either written the Anſwer which we have in that Chapter before, (which the Doctor had not ſeen ſo long ago as to write it in that place) or inſerted it after the Treaty was over; the King's Anſwer

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is this: *If any ſhall impute my yielding to them (the* Scots*) as my Failing and Sin, I can eaſily acknowledge it; but that is no Argument to do ſo again, or much worſe, being now more convinced in that Point; nor indeed hath my yielding to them been ſo Happy and Succeſsful as to encourage me to grant the like to others.*

Nor is it ſo likely that the Biſhop would accuſe the King of Sin, (though he doth it himſelf,) which might have put a better Argument into his Enemies mouths than any they had invented againſt him, *(viz.) His Obſtinacy to grant that to the* Engliſh *which he had granted to the* Scots.

More Inſtances may be collected from almoſt every Chapter by the Judicious, to convince him that not Dr. *Gauden* but the King was the Author of that Book: I ſuppoſe therefore that the King might inſert that Anſwer after he had given it to the Commiſſioners at the Treaty, for evident it is, that the Title was altered after the Book was in the Preſs by the King's order, on Dr. *Taylor*'s Letter, which is another good Argument. That Dr. *Gauden*'s ſhewing the Title (Εἰκὼν Βασιλικὴ) to evade the Fault of impoſing a Book of his own on the Nation in the King's Name, was a meer Fiction of Dr. *Walker*'s; for the Book which was ſent to the Preſs had another Title, *viz. Suſpiria Regalia: or, The Royal Defence*; and was not altered until the Book was begun to be printed.

I am loath to defile my hands again by medling with *Milton*, but I muſt to ſtop the foul Mouths of ſome People whom he hath taught to object, that his Majeſty made uſe of a Prayer made by a Heathen to a falſe God or Goddeſs in time of Captivity. To which I anſwer, 1*ſt*, By denying what *Milton* ſays, *That the King had unhallowed and unchriſtned Chriſtianiſm, by borrowing to a Chriſtian uſe Prayers offered to a Heathen God.* To which Dr. *Earle*'s Anſwer to *Milton* ſaith, *Did St.* Paul *by applying to a Chriſtian uſe the Words of a Heathen Philoſopher and Poet, unhallow the Scripture?* Doth not *Milton* confeſs that Book of Sir *Philip Sidney*'s is full of Wit and Worth? And why might not a Chriſtian Prince collect what is good out of a worthy Book of ſuch a Religious Author, for Sir *Philip Sidney* was known to be a Man of great Piety and Wiſdom, as well as of Courage and Wit: I have heard that the King for his Recreation did divert himſelf by reading that Book, the beſt of its kind then extant; and he did it with great Obſervation and good Improvement. Now which is more commendable, the King who made his very Recreations ſubſervient to his Devotion, or

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those Adversaries of his that prophaned the Scriptures and their Prayers with preaching up Rebellion, Cursing the King, and venting their Malice and bitter Passions against their Brethren? The King had great Examples for what he did, no less than of our Saviour, who in the Institution of both Sacraments, and in composing the Form of Prayer for his Disciples, made use both of the Matter and Words which were used by the *Jews*, adapting them to his Sacred Ordinances, that are to continue till the World's end: And when *Celsus* objected to St. *Origen*, *That he could parallel most of our Saviour's Precepts with the Saying of some of his Heathens*; *Origen* thought it a great Recommendation of the Evangelical Precepts, that they so well accorded with the Moral and Natural Truths which the Reason of Mankind did approve of. Were the *Jews* ever blamed for Adorning the Temple with the Riches and Spoil of *Ægypt*? Did not *Solomon* borrow Materials and Architecks from an Idolatrous King, to build the Temple of the True God? God permitted his own People to do what the King (if he did it) hath done: They might marry a *Moabitish* Woman that was a Captive, after her Purification by paring her Nails and shaving her Hair, and so she became a Daughter of *Sion*. It is easie to collect from such Heathen as *Seneca*, *M. Antonius Epictetus*, *M. Tyrius*, &c. such Petitions to their Unknown Gods, as might shame the hasty Harangues of many who profess a more perfect Knowledge than others of the True God.

Dr. *Patrick* in his *Parable of the Pilgrim*, written after the manner of a Romance, hath said more to insinuate Piety and Devotion to the Hearts of his Readers, than can be found in all the Sermons writ by *Cromwel*'s and the Army-Chaplains, whose Preaching and Prayers were of Cursing and Lies, as *David* expresseth it.

The PRAYER objected is in these Words:

O Powerful and Eternal GOD, *to whom nothing is so great that it may resist, or so small that it is contemned, look upon my Misery with Thine Eye of Mercy, and let Thy infinite Power vouchsafe to limit out some Proportion of Deliverance unto me, as to Thee shall seem most convenient: Let not Injury, O Lord, triumph over me; Let my Faults by Thy Hand be corrected, and make not my unjust Enemies the Ministers of Thy Justice; but yet, my* GOD, *if in Thy Wisdom this be the aptest Chastisement for my Unexcusable Trangressions, if this ungrateful Bondage be fittest*

test for my over-high Desires; if the Pride of my (not enough humble) Heart be thou to be broken: O Lord, I yield unto thy Will, and chearfully imbrace what Sorrow thou wilt have me suffer; only thou much let me crave of thee, (let my craving, O Lord, be accepted of, since it even proceeds from thee,) That by thy Goodness, which is thyself, thou wilt suffer some Beam of thy Majesty so to shine in my Mind, that I who acknowledge it my noblest Title to be thy Creature, may still in my greatest Afflictions, depend considerably on thee, let Calamity be the Exercise but not the Overthrow of my Virtue: O let not their prevailing Power be to my Destruction; and if it be thy Will that they more and more weaken me with Punishment, yet, O Lord, never let their Wickedness have such a hand but that I may still carry a pure Mind and stedfast Resolution ever to serve thee without Fear or Presumption, yet with that humble Confidence which may please thee, so that at the last I may come to thy Eternal Kingdom, through the Merits of thy Son, our alone Saviour, Jesus Christ. Amen.

Now who could find such a Jewel, though lying in a Dung-hill, and not think it worthy to be taken up and set in Gold? Yet be it known, that this Prayer was not the Conception of a Heathen to a Pagan God, but of a serious and eminent Christian to direct others how to Address themselves to the True GOD in time of Extremity; for as it was the Business even of Heathen Poets and Satyrists to expose Vice and commend Virtue in their Satyrs and Interludes; so and much more was it intended by that noble Person throughout his *Arcadia*. 'Tis an excellent Directory for Prayer, which *Persius*, none of the best Poets, hath given,

Demus superis jus fasq; animi sanctosq; recessus,
Mentis & incoctum generoso pectore honestum,
Hoc tedeat oleo easias & spargere labra.

Now who can wonder that the King is blamed for using this Prayer by them that reject our Lord's Prayer. This yet I observe for the Honour of his Majesty, that what his Enemies would account a Virtue in others, they impute as a Fault to him, his most innocent Actions are charged with transcendent Guilt, their transcendent Guilt represented as pious Actions, for this that Mid-cream dittants on the finding this Prayer printed among the King's Papers, *Who would have imagined so little Fear in him of the True All-seeing Deity, so little Reverence of the Holy Ghost, whose Office it is to dic-*

ſtate and preſent our Chriſtian Prayers, ſo little Care of Truth in his laſt Words, or Honour to himſelf or to his Friends, or Sence of his Afflictions, or of that ſad Hour which was upon him, as immediately before his Death to pop into the hand of that grave Biſhop who attended him, as a ſpecial Relique of his Family Exerciſe, a Prayer ſtollen out, &c.

The ground of this Deviliſh Invective he makes that which he calls the ſtoln Prayer; But what one Sentence or Word in all that Prayer may not become a Chriſtian in his deepeſt Affliction? Do all that pray by ſet Forms deſpiſe the Office of the Holy Ghoſt? What ſhall become then of all thoſe Primitive Chriſtians, and the Reformed Churches that pray by Forms? And how can he fix that Helliſh Accuſation of his Majeſty on a falſe Conceit, that this was the Prayer uſed by him in his laſt Words? This is a Suggeſtion of his own Malice and Deluſion.

Laſtly, This Prayer was not heard of until a conſiderable time after the King's Death: I have ſeen his Majeſty's Book printed and reprinted, one of which I can produce where there is no Footſtep of this Prayer, it might perhaps be found among ſome other looſe Papers of his Majeſty, which the Printer for his Benefit, finding how great Eſteem the People had of his Majeſty's Devotions, clapt in with his Book, as we are wont to bind up the Apocripha with the Canonical Scriptures. This therefore is the Malice of a Rebel, and the Scoff of an Atheiſt, of one that exceeds the Grand Regicide *Bradſhaw*, who when Mr *Royſton* told him on his Oath, *That he knew no other but that it was the King's Book*; Askt him, *How he could believe that ſo ill a Man could make ſo good a Book?* And how, ſay I, could ſo good a Book be made by an ill Man? The whole Book was but a Tranſcript of his Life, which anſwer each other as Face to Face; as *Philo* in the Life of *Moſes*, ſuch as his Words were ſuch were his Deeds; as in a Muſical Inſtrument all was Harmonious and Uniform, his Heart and Mind was ſeen in his Actions, and his Actions expreſſed in lively, charming, pious, and powerful Words.

Thus lived this Glorious King, and thus he died as another *Moſes*, though of a ſtammering Tongue, yet Mighty in Words and Deeds; his whole Life, as *Philo* ſays, was a Martyrdom to God, being worried by the Contradiction of a Rebellious People, who choſe Idols to go before them, a *Chorah*, *Dathan*, and *Abiram*, rather than *Moſes* and *Aaron*; he was the meekeſt Man on the Earth, when a rude Souldier ſpit in his Face, he wiped it off with a pious Thought,

Thought, *My Saviour* (ſaith he) *endured this and more for my ſake.* He was not appaled when he ſaw the Red Sea before him, and Armies of *Ægyptian* Souldiers on every ſide, he did not as *Moſes, exceedingly quake and fear*, being more concerned for his Murtherers than for himſelf: And as *Philo* ſays of *Moſes, Non calligavit oculus nec mutatus eſt ſplendor gratiæ ejus*; As Majeſtick on the Scaffold as on the Throne; which he aſcended as more than Conqueror from an *Ægypt* to *Canaan*, whereof he had a full Proſpect from his Mount *Piſgah*; there he Bleſſed the Tribes of *Iſrael*, and Prepheſied of their future Proſperity, as in *Deut.* 33. There God promiſed to go up with him and give him Reſt, *Exod.* 33. 14. There he could converſe with God as a Man with his Friend, face to face: And having prayed to ſee the Glory of God, it was wonderfully diſplayed before him, as in *Exod.* 34. 6, 7. in Grace and Mercy to him, and in Terrour to his Enemies, that were guilty of his Death. And ſo he died as the Rabbins ſay, *With a Kiſs of GOD's Mouth.*

But the Malice of his Enemies is not yet dead, for the Devil and his Angels are ſtill diſputing with *Michael* and his Angels about his Book, as they did about the Body of *Moſes*, (*i. e.*) as ſome interpret it the Book of his Law and Inſtructions for the Service of God; the reaſon is the ſame as is given why the Apoſtate *Julian* removed the Bones of *Babylas* the Martyr, becauſe as long as the Relicks of the Martyr were ſo nigh, the Devil's Oracles could not aſſiſt him; nor will the Conſults of Papiſts, Republicans, or Regicides have any Operation upon us, as long as the *Reliquiæ Carolina* have their due Reſpect and Influence upon us.

F I N I S.

A Catalogue of Books written by the Reverend Mr. *Lang*, one of the Prebends of St. *Peter's Exon.*

A *Resolution of certain Queries concerning Submission to the Present Government.*

The QUERIES.

I. *Concerning the Original of Government.*

II. *What is the Constitution of the Government of* England?

III. *What Obligation lies on the King by the Coronation-Oath?*

IV. *What Obligation lies on the Subject by the Oaths of Supremacy?*

V. *Whether if the King Violate his Oath, and actually Destroys the Ends of it, the Subjects are freed from their Obligation to him?*

VI. *Whether the King hath Renounced or Deserted the Government?*

VII. *Whether on such Desertion, the People, to preserve themselves from Confusion, may admit another, and what Method is to be used in such Admission?*

VIII. *Whether the Settlement now made, is a Lawful Establishment, and such as with a good Conscience may be Submitted to?*

Reflections upon a late Book, entituled, The Case of Allegiance consider'd; *wherein is shewn, that the Church of* England's *Doctrine of Non-Resistance and Passive Obedience, is not inconsistent with Taking the New Oaths to their present Majesties.*

The Historian Unmask'd: or, some Reflections on the late History of Passive Obedience; wherein the Doctrine of Passive Obedience and Non-Resistance is truly stated and asserted.

The Case of Persecution, charg'd on the Church of England, *consider'd and discharg'd, in order to Her Justification, and a desired Union of Protestant Dissenters.*

An Answer to a Socinian *Treatise, call'd,* The Naked Gospel, *which was decreed by the University of* Oxford, *in Convocation,* Aug. 19th, *Anno Dom.* 1690. *to be publickly Burnt, as containing divers Heretical Propositions: With a Postscript, in Answer to what is added by Dr.* Bury, *in the Second Edition.*

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